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THE SERVANT OF CHRIST



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91.







THE DUTY AND DOCTRINE OF THE SERVANT OF CHRIST.

A SERMON
PREACHED AT THE ORDINATION

September 19th. 1841;

BY THE COMMAND OF
THE LORD BISHOP OF LINCOLN,

BY
H. L. KNIGHT BRUCE, M.A.
OF CH. CH. OXFORD,
CURATE OF SKIRBECK;

*To which are added Notes from St. Augustine, Bishop Tayler,
Dean Stanhope and others.*

HIS LORDSHIP HAVING BEEN PLEASED TO EXPRESS
HIS APPROBATION OF THIS SERMON, IT IS ON
THAT ACCOUNT PUBLISHED.

BOSTON:
T. N. MORTON, MARKET PLACE.

1841.

91.



TO
WILLIAM ROY, D.D.,
RECTOR OF SKIRBECK,
THESE PAGES ARE DEDICATED,
AS A TESTIMONY OF RESPECT FOR HIS MANY
LABOURS IN THE CAUSE OF
RELIGIOUS EDUCATION,
BOTH AT HOME AND ABROAD,
BY HIS FAITHFUL SERVANT
THE WRITER.

AN explanation is respectfully offered for the number of the texts, the length of the references, and for giving proof of many settled and some self-evident truths. The variety of sects in the neighbourhood intended for the circulation of the work, (whose settled opinions it is impossible to ascertain, and, therefore, to meet pointedly,) renders it necessary to refer with great precision to the common standard of the bible, and to the best authors, matters taken for granted in the church, as long since proved and settled.

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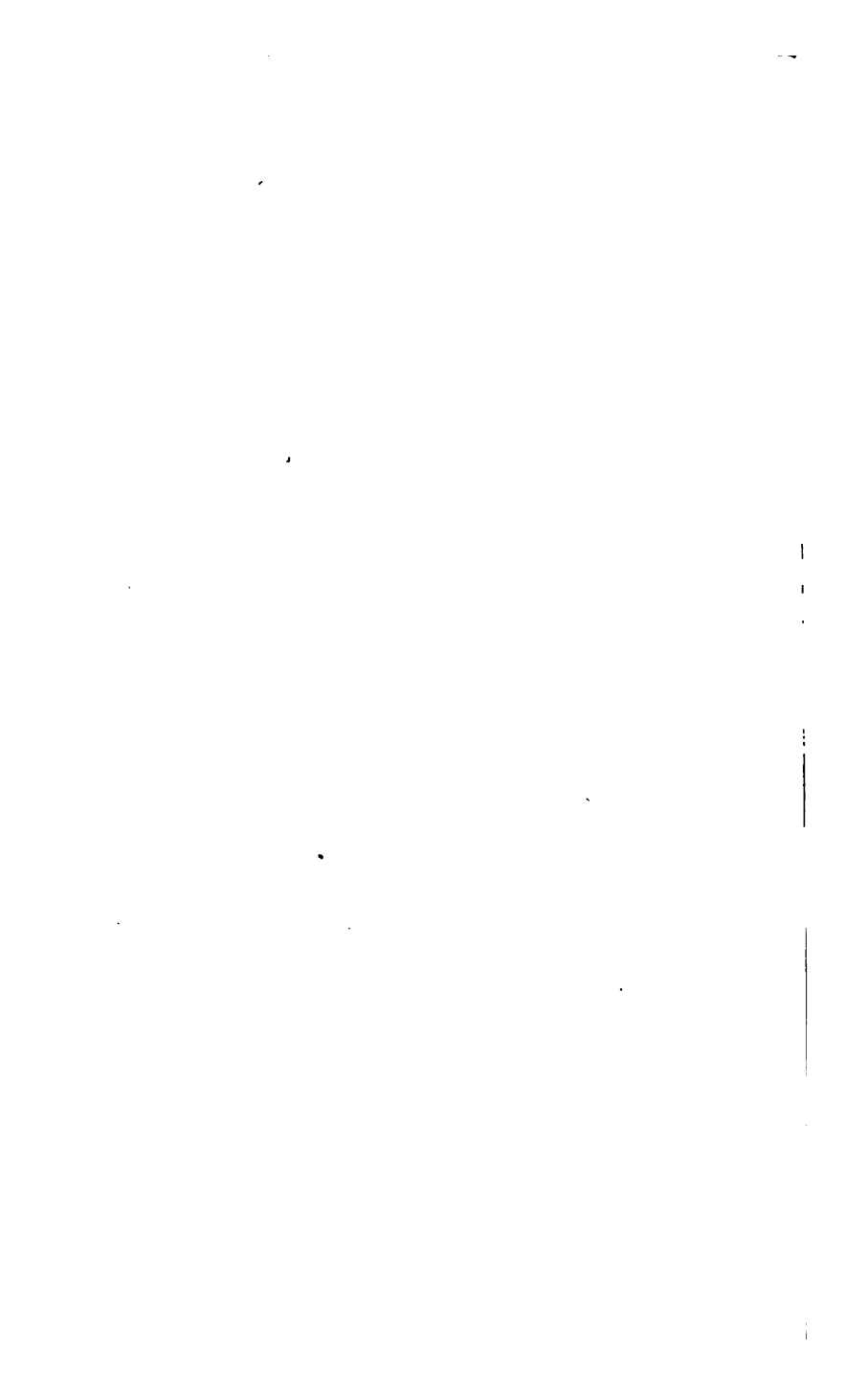
THE DUTY AND DOCTRINE OF THE SERVANT OF CHRIST

A Sermon preached at the Ordination, &c.

"Jesus answered, my kingdom is not of this world."
John xviii. 36.

THE character, brethren, under which we set forth the Lord Jesus to mankind in this aspect; we teach from Him as Father, Him with mankind as Priest, as having a KING'S authority, and as one who he has so taught, and so engaged to us, brethren, of a more exalted character a more exalted character (with sure he is still, as always the business of this world).

1. *First Sermon: Luke 12:1-13*
2. *Second Sermon: Matt. 23:1-39*
3. *Third Sermon: Matt. 24:1-28*
4. *Fourth Sermon: Matt. 25:1-13*
5. *Fifth Sermon: Matt. 26:1-28*



THE
DUTY AND DOCTRINE
OF THE
SERVANT OF CHRIST;

A Sermon preached at the Ordination, held Sept. 19, 1841.

"Jesus answered, my kingdom is not of this world."
John xviii. 3, 6.

THE character, brethren, under which it is our duty to set forth the Lord Jesus to mankind, is one of threefold aspect; we teach from Him as PROPHET¹,—we connect Him with mankind as PRIEST²,—and we proclaim Him as having a KING'S³ authority over the creatures whom he has so taught, and so connected with Himself. But to us, brethren, of all men whatsoever, has his kingly character a more especial, and peculiar reference; for (with awe be it said), we must be they, by whose office the business of this kingdom is transacted. Its⁴ laws

¹ PROPHET: Deut. xviii. 15, 18; compare Acts iii. 22; St. Luke xxiv. 19.

² PRIEST, Heb. vii. 24; viii. 1, 3; ix. 11, 12, 24, 25.

³ KING. Psalm ii. 6; xlv. 1; compare Isaiah vi. with St. John xii. 41; Micah iv. 3; v. 2; Zechariah ix. 9; Matt. xxi. 5; John xviii. 37; 1. Tim. vi. 5.

⁴ MINISTERIAL OFFICE. Matt. xxviii. 20; John xx. 21; Acts

must be proclaimed, its privileges administered by such as we are; and whatever means of learning, or worldly advantage we possess, are dedicated henceforth to maintaining its rights, and enlarging its boundaries; and as the position in the Lord's kingdom of those, who undertake like us is peculiar, such also is their responsibility: other men are reckoned with us debtors; we have also the account of stewards to give in; and in such sort does the sovereign of mankind hold those appointed, as we are, for his own peculiar, that he recognises no title in any others to fill our stations, if we desert them¹. It seems, therefore, that in Christ's relation to our species, as king, men in our condition have a remarkable, and separate interest²; our office will be to connect his kingdom with himself, to witness³ its existence, and promote its interests; and, as by our hands is offered up the Church's prayer, that "His kingdom come," so are we the channels, through which its accomplishment must descend⁴.*

Had I better discharged the humble portion of these

* See Appendix (A).

ii. 42; Heb. v. 1 to 4; 1 Tim. iv. 15; 2 Cor. x. 8; 1 Tim. i. 3, 4; iii. 4, 7; iii. 8-13; v. 17, 19, 20; Heb. xiii. 17.

¹ 1 Tim. v. 21, 22; vi. 17; 2 Tim. i. 6; 1 Tim. iv. 14; i. 18; 2 Tim. ii. 2; Titus i. 5-9; 13; ii. 7, 8; 15; iii. 10; Rom. x. 15; 1 Cor. ix. 16; John xvii. 18; Rev. ii. 2; 3 John 9, 10.

² 1 Cor. iv. i; x. 16.

³ 2 Tim. iv. 2; 1 Cor. iv. 1; Titus ii. 15; Luke xii. 42-44; John xx. 21; Luke x. 16.

⁴ Compare Matt. xxviii. 20; Acts xix. 2-6; 1 Tim. i. 2; ii. 7; v. 22; 2 Tim. i. 2; 6, 7, 8; and 1 Cor. x. 16, and 2 Tim. ii. 2, and Rom. x. 15.

things, which God has given me, I could set them forth to you with less fear, and self-abasement than I do.

It is obvious that these distinctions in the ministerial office, however indelible in their nature, however secured by Scripture promise to end only with Christ's kingdom on earth, are yet liable, like all other dispensations of Providence, first to become invisible, and then disbelieved, through failure of something necessary¹ on man's part to place them in view, and maintain them there. Hence the necessity of maintaining by other collateral marks of separation, even the unchangeable distinctions that God has instituted; and hence the separation in office, of men like ourselves, from the world, is worse than nothing, unless we fix upon it such other marks of² distinction, that men may know, not merely theoretically (for of that they reckon little); but see with the eyes of their flesh, that we are not of themselves.

Our distinct office is a matter, which is dumb, till it is expressed in its appropriate language of distinctness of manners. Arguments suffice only for those, who can find them for themselves; but a distinct life is the only language, in which a distinct office can be interpreted to the people. They understand no other explanation whatever upon the subject: their habits are too prac-

¹ 1 Tim. iv. 14; 2 Tim. i. 6.

² 1 Tim. iv. 12; Titus ii. 7, 8; 2 Tim. ii. 5.

tical to look on a *companion* as a guide—too peremptory to allow a man a title, who is not at pains to prove his claim to it. Their practice on these occasions has ever been to invest some louder claimant, without any regard to a divine right, which they have never been taught to understand; borrowing the title of him, who had it, but used it not, for him who, not having it, was ready to act as if he had.

Surely, brethren, here is one cause, no less of schisms in the church, than of usurpations in government; and this will ever be so, while our nature remains as it is, for if there be anything hated by men more than undeserved possessions, that thing is the claim of authority without its duties or qualifications. They know, by bitter experience, that the world, for the most part, gives them no good thing without much toil, sweat, and self-denial: and they cannot endure to see the greatest of all goods—recognised authority to teach, or to govern, gotten, and possessed without any of these requisites. Superiority, when deserved, is irksome to them; there is *here* a kind of mockery besides. But when the case is made *our own*¹, and the subject matter of teaching is, that men add other labours, other watchings to their worldly, and dedicate to God's work some portion of their repose, after the toil of their subsistence, and this

¹ Matt. xxiii. 4; Luke xi. 46.

matter is impressed on them by men, who neither watch, nor labour in either sort, and repose without toil at all; then is their dislike of authority lost in their contempt, and the awful title, by which such mockery is exercised, becomes a byword.

The indifferent servant of Christ! what place, what definite portion has he in his own, or any system? I know no other, but that assigned by the Poet to his self-seeking angels: The good receive them not, for they are not worthy of them; the bad reject them, for they bring no glory to their cause: men regard them not at all, but look and pass them by¹.

Yes, brethren, the office to which the church dedicates us is, indeed, the *foundation* of our wall of separation from mankind, firm set on the basement of apostles and prophets, Jesus Christ being the chief corner-stone: but it is ours to raise on that boundary the battlements and towers of a *separate* life, *separate* duties, and *separate* enjoyments. The wall of succession shall stand, for it is not of man; the gates of hell* shall not entirely prevail²; but if unwatched, unrepaired, and left dismantled by us, it shall stand a monument of our shame, overleaped by the infidel for his sport, and admitting, through the rents of our neglect, the wolves of heresy

* See Appendix (B).

¹ Dante, Inferno, canto 3.

² Matt. xvi. 18, 19; xxviii. 20.

and schism, to debauch, and to devour the little ones within.

No wavering boundary is that, which St. Paul has traced for us between our order and the world, in life, in doctrine, and in privilege: to war the good warfare committed to us¹—to watch in weariness²—to be first in endurance³ of all things for the elects' sake—to be proud in the shame⁴, and joyous in the sufferings of Christ—standing firm in the good confession witnessed before Pilate⁵—to guard by meditation, purity, and prayer the Church's great treasure committed to us to day⁶. Such, man of God, and so unworldly is thy life, for it is the vessel of as unworldly a doctrine; in matter⁷ Christ crucified, and good works⁸ in them, that believe it; in manner, so incorruptly⁹, so gravely, so soundly, so sincerely spoken, as to shame even the hardihood of the adversaries of God. As singular, as estranged from the world, is thy glorious reward: Thou shalt purchase to thyself¹⁰ a good degree of God's conferring, and great boldness in the faith, which is in Christ Jesus," thou shalt deserve double honour¹¹ in God's estate, for labouring in the word, and doc-

¹ 1 Tim. i. 18.

² 2 Tim. ii. 10.

³ 1 Tim. vi. 13.

⁷ 1 Cor. i. 23.

⁹ Titus ii. 7, 8.

¹¹ 1 Tim. v. 17; iv. 16.

² 2 Tim. iv. 5; Matt. xxiv. 45–51.

⁴ 2 Tim. i. 8.

⁶ 1 Tim. 14, 16.

⁸ Titus iii. 8.

¹⁰ 1 Tim. iii. 13.

trine; and by doing so, thou shalt save both thyself and them that hear thee.

Nor think, brethren, that, in this our separation from the world, we have no advantage except in invisible matters. The gospel has a surer command over the world's goods, than the world itself. By its arts¹, mediocrity attains that illustration which the world denies it. The young² shall find refuge in it from the slight, which is their portion in the world. Friendships based³ on *unchangeable* interests, cemented by *eternal* benefits shall enhance our successes, and find for us even a joy in suffering: for these things are secured by His most certain warranty, who, having been placed on the throne of the earth by his meekness⁴, has declared, that to be like Him⁵ is to inherit it; having made both present and future, has been pleased to promise both worlds⁶ to godliness.

In all things, brethren, we are a people set apart from the world: our system, viewed throughout, presents one series of protests against it—in *life*, in *teaching*, in *pleasure* we are *among* them but not *of* them.

And first, of the life of God's consecrated servant—the comely vessel in which his doctrine is carried—be-

¹ 1 Cor. iv. 1-3; John xviii. 36; 1 Cor. iii. 9; iv. 20; i. 27, 28. Heb. xiii. 7.

² 1 Tim. iv. 12; 1 Cor. xvi. 11.

³ Philemon, 19; 2 Cor. vii. 2-13; Gal. iv. 12, 15, 19; Philpp. ii. 17, and iv. 18, 19; 2 Cor. xi. 29; Rom. i. 8-10; 2 Tim. ii. 10.

⁴ Philpp. ii. 8, 9.

⁵ Matt. v. 5.

⁶ 1 Tim. iv. 8.

yond all doubt it is a life of contention¹; no beating the air for pastime, or practice, but that fight of faith², which knows no entanglement with the world. "He," says Barrow, "that firmly persuadeth himself to be a Christian, doth embark in a most difficult, and dreadful warfare; doth undertake most high, and hazardous enterprizes, doth engage in the boldest adventures, that a man can set on³." But, if this be true of the ordinary soldier of Christ, how is it with us, the picked men, whose post is the point of meeting between mankind, and his enemy—mankind, and his God? If Uriah the Hittite, lie hard when the ark is in the field, much more shall Abiathar and Zadok the sons of Aaron.

Nor think, that because Christ's soldiers and sentinels guard the narrow causeways of the elect, in silence and obscurity, that, therefore, the conduct required of them falls short, in any sense, of the greatest bravery that flesh and spirit can attain. It is the heroism⁴ of God, and courage impracticable to the world. No shouting captains—no garments rolled in blood⁵, the delight of the world's warrior—no stirring trumpet call—no glittering excitement, things that make even cowards to dare, are with us, my brethren: but manlier far, deeds without fame, solid, but nameless honours; loss, or success to⁶

¹ 1 Cor. ix. 26.

² Barrow on Faith.

³ Job xxxix. 25; Is. ix. 5.

⁴ 2 Tim. ii. 4.

⁵ Heb. xii. 2; Eph. vi. 12.

⁶ 2 Cor. vi. 8-10; John xv. 19; Rom. ii. 29; 2 Cor. viii. 18; 1 Cor. iv. 5; 2 Tim. ii. 24 26; 2 Tim. iii. 12; Matt. xxiv. 12, 13.

be borne or rejoiced in, alone ; contests without applause, victories without triumphs ;—the godlike struggle of invincible endurance. “The soldier of Christ¹”, says the apostle, “endures.” Endurance is the watchword of men girded for contests like ours ; the testing shibboleth² of the language of the lord ; for the high deeds of the world are the children of pride³, whereas this *our* courage⁴ is based in humility ; that virtue, which protesting ever against the sin of the fall, instructs us to seek true greatness in being little⁵, true nobility in being abased, after the example of that second Adam—our Master⁶—whose triumphant ignominy now fills the songs of the blest, and has made Him the greatest warrior⁷, that the world ever knew.

Self-denying endurance may be known for a badge of Christ’s servants, for there is no virtue, that has so few and so cold friends among the worldly. Ministering to no appetite, promising no immediate advantage, but rather insisting on the rejection of much, its character is but pitiful, among the great and glittering that adorn, and the fraudulent and violent that disturb society—but it is our glory⁸—*we* are the officials⁹, and symbols¹⁰ of Christ’s kingdom on earth, *we*, if any, have seen and understood,

¹ 2 Tim. ii. 3. ² Judges xii. 5, 6 ; ³ James iv. 1.

⁴ Prov. xxix. 23 ; Eph. vi. 10 ; Phil. iv. 12, 13 ; Luke xxi. 19.

⁵ 1 John ii. 16 ; Matt. xviii. 4 ; xxiii. 12 ; 2 Cor. vi. 10.

⁶ Rev. v. 9–14.

⁷ Luke xxiv. 26 ; Heb. xii. 2 ; Philip. ii. 8–10 ; 1 Cor. xv. 24–26 ; 55–57 ; Psalm lxviii. 18 ; Coloss. ii. 15.

⁸ Gal. vi. 14 ; Eph. iii. 13. ⁹ Eph. iv. 10–13 ; Acts xx. 28.

¹⁰ Matt. x. 25, 40 ; John xx. 21.

and must carry in our persons¹ the royal marks of his universal empire ; by his crown of thorns, by his sceptre, and robe of mockery, *we* recognise the Lord of mankind² ; *we* accept as real those titles given in scorn ; and, with the apostle, we count it as our share in him³, not only to believe in Christ, but also to suffer for him ; for we know in a higher sense than the world can receive it, that treading in the steps of our sovereign, through much tribulation, we must enter into the kingdom⁴. At all seasons, this is the best grace, which we have to oppose to the contradictions⁵ of the world, and its master. By its unwavering consistency⁶ it solves our difficulties : by its iron front it stems for us the tide of hostility⁷ : by its steady aspect it reminds even pride of a superior⁸ : it has done so great things for the Church, that it seems, under God, a principle of her vitality—and no small pledge of His promise “ I am with you to the end⁹.” The change of ages changes not this feature of the faith ; the Church has no peace but an armed one ; and, now, of all times, demands little less exercise of this virtue, than when we taught in abasement and in danger.

¹ 2 Tim. i. 8–12 ; ii. 8–13 ; ii. 24.

² Matt. xxvii. 28, 29 ; John xix. 14, 15.

³ Philipp. i. 29 ; Acts v. 41.

⁴ Acts xiv. 22.

⁵ Heb. xii. 3.

⁶ Psalm xl. 1 ; lxxiii. 17, 18 ; Micah vii. 7 ; Isaiah xxv. 9 ; xxvi. 7, 8 ; Acs i. 4 ; James i. 4 ; Rom. viii. 23, 25 ; Gal. v. 5 ; Matt. xxiv. 13 ; Rev. ii. 2.

⁷ James i. 3–6 ; Rom. viii. 37 ; Luke xxi. 19 ; Philipp. i. 28, 29 ; Heb. vi. 15 ; 1 John iv. 4.

⁸ Acts xxiv. 25 ; 1 Tim. iv. 12 ; Gal. vi. 17 ; Titus ii. 8 ; 1 Tim. iii. 13–14

⁹ Matt. xxviii. 20.

That refinement of society, which has sheathed the sword of persecution, and shamed the world from opposing us bodily, has discovered many new instruments of affliction, and awakened new feelings, to which they may be applied. The world, that *we* must, in great measure, renounce, is a fairer and more specious one, than that, which offered itself to our fathers in the faith; the bands, that connect us with it are of a more complicated texture, requiring for their severance as much skill, as they formerly required courage; and causing, in the operation, a continuance of lesser troubles. The worldly have now, by long association with us, learnt to speak our language, without coming into our confines; and have incorporated into their system of laxity, and self-indulgence, many principles of the gospel. Hence, very obviously, the difficulty of separation keeps pace with the necessity of it; hence, for the lofty, but simple paths of utter separation¹, as of old, are substituted the intricate labours of wary, and invidious discrimination; and for openly daring the undisguised hostility of the world, with our Fathers; the obscure, but bitter task of rebuking it, when it calls itself friendly,—of putting it aside when it proffers composition,—and daily severing the affections, with which it ever seeks to entangle us.

The task, of old, was to die to the world²: this, so long as good, and evil stood utterly apart, was a simple,

¹ 2 Cor. vi. 17.

² Gal. vi. 14.

though dreadful business.' In the confusion of good and evil, this duty loses much of its terror; but it becomes a painful, and laborious science of daily circumspection. It imposes the difficulty of reconciling real death to the world, with apparent life to it; of carrying arms gracefully, and inoffensively among those who think themselves at peace with us. Nor (though untested by the fiery trial of old) is our separation from the world, if bravely engaged in, carried on without mental sufferings of sufficient acuteness. Is it nothing to rebuke those who offer us concessions; to renounce applause, and be patient under reproach, when the world would allure, or deter us from the simple line of duty; to carry the cross through the paths of festivity; to reproach, when it is our interest and pleasure to conciliate? Is it no bitterness to retrace those broad, but forgotten lines of Catholic truth¹, which so sternly separate us from mistaken zeal? to remind those, who are zealous, but not after knowledge, for the Lord, that their good wishes are unblest by His Church? add, then, our necessary, and daily duties; the standing between the soul, and her enemy, in their last, and perhaps, strongest contest; the maintaining the cause of the poor, and helpless, perhaps poor, and helpless ourselves, against the oppressor²; add the fierce labour of quelling the passions within—fear—anger—and desire, into that

¹ SCHISM.—Rom. xvi. 17; Titus iii. 10; 1 Cor. i. 10-13; xii. 25; xii. 13; 1 John ii. 19; 1 Tim. vi. 3, 4; Jude 11.

² James ii. 1-10.

peaceful tranquillity exacted by an office, which dictates to the passions of others; add the hard devotedness of purpose¹, which alone can wring the warm thoughts, and words of our duty from natural coldness, melt repugnance into good wishes², and carry refinement through the coarseness³ without, to sympathise with the eternal inhabitant within. There is a confession with the mind, as well as with the body; and it does not seem too much to say, that he of us, who, in all points, discharges his duty to his Master, shall carry to the grave scars of the heart, not quite unworthy of those which glorify the bodies of our fathers in the faith. Yes, brethren, our life is still a contention; our empire, like those of the world, is founded on conquest, but it settles not, like them, into tranquillity, when its laws are established, and its authority owned: their titles of rank, like ours, are the reward and condition of active service; but, in times of repose, they naturally sink into time-honoured distinctions, and become memorials of the deeds, which they formerly implied. The titles of the Church are also indicative of the Church's warfare, and carry in their names a proof, and pledge of the extension of her empire; but never, like those others, can our honours become conventional, never can our titles become separate from the duties, which founded them; for our empire has this peculiarity, that it exists, but to conquer; it never can cease from war,

¹ 2 Tim. iv. 1, 2; Proverbs xvii. 17.

² 2 Tim. ii. 25; Rom. xii. 8.

³ Levit. xix. 15; James ii. 1, 3, 9.

while an enemy remains unsubdued, never enter on its repose, till the world be its own.

Many things in the present state of society tell us, that it is expedient to look firmly on this laborious, and suffering view of our duties ; but the scene will indeed be a drear, and barren one, a tempestuous and shoreless sea, if we contemplate it without that light, which shines on its deepest recesses, and brightens its darkest gloom into an earnest of eternal day—the comfort, life, and fire of the Spirit¹.

Anchored, brethren, as we are, on the rock of the Church Catholic², and doubly secured by the adherence, which we seal with her this day ; ours must be no wavering confidence in the high gifts³ within her stewardship ; but a certain trust, that they will attend us in joy, and sorrow, to lighten our distresses, to solve our doubts, to ratify our ministrations⁴, and to work for us out of all seeming evil⁵ the success of the cause we have in hand : the holy fires that they kindle, if duly stirred, will warm and cherish all that approach us, and light up within that joy of the spirit⁶, which alone can sustain us against the conflict without.

“ To be spiritually minded⁷,” says the apostle, “ is life, and love, joy, and peace⁸.” It is the most sustaining

¹ Ordination Service.

² 1 Tim. iii. 15 ; iv. 14 ; 2 Tim. i. 6.

³ 1 Tim. iv. 12 ; iii. 13 ; 2 Tim. i. 7.

⁴ 1 Cor. x. 16. 1 ; iv. 1. ⁵ 2 Cor. iii. 7.—10. ⁶ Gal. v. 22.

⁷ Rom. viii. 6 ; xv. 13 ; xiv. 17.

⁸ Psalm cxix. 50 & 76 ; Acts ix. 31 ; Rom. xv. 13.

⁹ 2 Cor. i. 4 ; vii. 4.

comfort, the very strongest fellow-labourer¹, that a man can have. It has a wonderful faculty² of seizing every circumstance of life, and chiefly the severest trials, into its service; it has a very great aptitude for seeing how all things work together³ for the friends of God, and so strong a love is there in this spirituality of thought, as to recognize God's commands⁴ in the smallest duties of the day, and respect his image in the meanest of his people⁵. Well has it been said⁶ of this quality, that it is * the heart's blood of the Christian virtues. It constitutes their warmth, and preserves their existence: without it, all human excellence is but the cold shattered relics of the Divine image, as they were found⁷ in the breast of the heathen; with it, every thought and act is of⁸ the Almighty returned to His temple within us.

Such is the life of Christ's servant, and his doctrine is, like it, a continual protest⁹ against the world, and *that* not only generally, and in all truth, but ever¹⁰

* See Appendix (C).

¹ 1 Sam. xiv. 6; 1 Cor. xii. 6; Eph. iii. 7—20; Psalm xx. 2; Eph. i. 19. Philipp. ii.; 3 Col. i. 29; 1 Thess. ii. 13; Rom. viii. 28; Isaiah lx. 21; lxi. 8; lxxv. 22; Eph. iv. 10—13.

² Psalm cxix. 67; 2 Cor. iv. 8, 9; 2 Cor. vii. 6; James i. 2, 3; 1 Peter iv. 12, 13.

³ Rom. viii. 28; Psalm lxxiii. 12—26; Job viii., ix. 2.

⁴ Psalm xix. 12; James i. 26; Philipp. iv. 8; Rom. xii. 11, 17; 1 Cor. v. 6; Gal. v. 9; Psalm ii. 12.

⁵ Rom. xii. 16; xv. i; Matt. xxv. 40; x. 42; Luke ix. 48; 1 Cor. viii. 11; ix. 22; 2 Cor. xi. 29; Jam. ii. 1 to 5.

⁶ Barrow.

⁷ Acts xiv. 16, 17; Rom. i. 19, 20.

⁸ 1 Cor. iii. 16, 17; Acts xvii. 24; 2 Tim. i. 14; John xiv. 23.

⁹ 2 Tim. iv. 1—5; 1 John iv. 5; Rev. xii. 9; 1 John iii. 1.

¹⁰ Matt. xiii. 52; Rom. xvi. 17; Titus i. 9, 10.

specially, and in some one fundamental matter, and its consequents, as different ages reveal, in their turns, the various features of the man of sin¹.

These shifting attacks are, by no means, either irregular, or accidental;—the church's ground² is marked out by an unerring hand; but as long as they, who have to defend it, are imperfect³; as long, as they must bring their passions to the work, so long, in taking one position, will they leave another undefended; so long, in strengthening one truth, will they improvidently pledge another to increase their resources^{4 5} * †. The time of reckoning draws on, the unwary concessions are made the ground of another attack, and when controversy returns to rest, from her former exertions, she is recalled to her work, in another direction.

* See Appendix (D).

† See Appendix (E).

¹ 2 Thess. ii. 3, 4; 2 Tim. iv. 3; 1 Tim. iv. 1; 2 Peter iii. 3; Rev. ii. 14, 15; Eph. iv. 14.—15.

² Acts ii. 42; Rom. vi. 17; 1 Tim. i. 3; Heb. vi. 1, 2; 2 John 9; 1 Tim. iii. 16; 2 Tim. i. 13, 14; Titus iii. 4–8, etc.

³ 2 Tim. i. 6; 1 Tim. vi. 20; 1 Tim. iv. 15, 16; 2 Tim. ii. 24–26; Gal. ii. 11–14; Acts xv. 5.

⁴ RELATION OF FAITH AND WORKS.—Matt. xxiii. 23; Rom. iv. 5; Rom. ix. 30; iv. 13; iii. 28; v. 1; Gal. iii. 24; compared with James ii. 14, 21, 24; and Matt. xii. 36, 37; Rom. ii. 13, 16.

⁵ RELATION OF PREACHING AND SACRAMENTS.—Compare Mark xvi. 15–16; 1 Pet. iii. 21; John iii. 5; John vi. 53–57; and Titus iii. 5, with 1 Cor. i. 21; Rom. x. 10, 13, 14, 17. Compare 1 Cor. xii. 13, with 1 Cor. xv. 11. Compare 1 Cor. xi. 23, with 2 Cor. xi. 4. Compare 1 Cor. x. 16; 1 Cor. xi. 23–27, and Rom. vi. 3, with Matt. xxviii. 19, 20. Compare Acts xxii. 16; Heb. x. 22, with Titus ii. 14, 15. Compare Acts ii. 38; 1 Cor. vi. 11; with Acts xiii. 38, 39. Compare Luke xxii. 19, with Matt. xxviii. 19, 20. Compare John iii. 5; vi. 53, with Rom. x. 8, 9. Compare Matt. xxvi. 28; Luke xxiv. 47; Acts xiii. 38. Compare John vi. 54, with Eph. iii. 20; and John vi. 56, with Eph. iii. 17.

We cannot complain of this, for it is the trial of our faith. It seems the witness of him¹, who works good out of evil, and may be the process of our growth², from seeing darkly, to knowing as we are known: but it warns us, that while we have even some truths to defend, with especial emphasis³, we must beware, how we diminish from the whole counsel of God⁴.

The Grace of the Sacraments⁵, and the stewardship of them in the Church Catholic alone⁶, is a matter, which it has become a very important duty to defend; but, in such a manner, as may shew the most ignorant, or suspicious, that, though we hold them to be the necessary instruments⁷, we hold them not to be the efficient causes⁸ of faith, and holiness*.

Many of those, with whom we shall have to do, some, by neglecting, others, by forsaking the Church, have entirely lost sight of that great truth, of which she is a witness, that God communicates not with us, except⁹ by

* See Appendix (F).

¹ Gen. I. 20; Rom. viii. 28. ² Jam. i. 3—5; 1 Cor. xiii. 12.

³ MODIFICATIONS OF ERROR.—Titus iii. 8; Rev. ii. 14, 15; ii. 20; iii. 2, 15.

⁴ Acts xx. 20, 27.

⁵ FOR GRACE OF THE SACRAMENTS.—Luke iii. 21; Matt. xxviii. 18, 19; Mark xvi. 16; John iii. 5; Titus iii. 5; John vi. 53—58; 1 Cor. x. 16; v. 7; xi. 23—26; Eph. ii. 13.

⁶ STEWARDSHIP OF SACRAMENTS IN CHURCH CATHOLIC.—Luke xii. 42—44; 1 Cor. iv. 1—3; Heb. v. 4—5; 1 Peter iv. 10; or x. 16 compare Matt. xxviii. 20 and John xx. 21. with 1 or. x. 16, and xi. 23. and iv. 1.

⁷ INSTRUMENTS.—Rom. vi. 4; Rom. xi. 17; i. 17. 1 Cor. x. 16.

⁸ NOT EFFICIENT CAUSES.—1 Peter iii. 21; Rom. i. 17; 2 Cor. i. 24.

EXTERNALS NECESSARY BETWEEN GOD AND MAN,—Compare

appointed externals; partly, because it does not suit our rank in creation to be dealt with, as incorporeal beings¹, partly, because our weakness requires a visible union². Having then abandoned their authorized support—their visible connexion with God, through the Church³,—they fall back on themselves⁴, and, feeling still the want of some definite support, too often proceed to invest their notions with a sort of reality⁵*: they define them by time and place, they refer every subsequent event to them for judgment, and make them the standard⁶ of their own, and all others' conduct—denying the doctrine of regeneration⁷ in Baptism, they frame a new birth, when

* See Appendix (G).

Psalm cxxxii. 4, 5. with 1 Kings viii. 27–29; and with Acts xvii. 24, 25; Genesis ii. 17; ix. 13; xvii. 10; Exodus xii. 3; xxxi. 13; Judges vi. 36; Joshua iv. 6; 1 Kings xiii. 3; Is. vii. 14; Matt. xii. 38; Mark viii. 12; John ii. 18; Acts ii. 19, 22–43; Matt. xxvi. 26; John iii. 5.

¹ BECAUSE OF MAN'S LOW RANK IN CREATION.—Exod. xxxiii. 10, 11; Judges vi. 22, 23; 1 Cor. xiii. 10, 12; Isaiah vi. 1–7; 2 Chron. xxxvi. 15.

² AND BECAUSE OF THE NECESSITY OF UNION.—Rom. xii. 4, 5; 1 Cor. xii. 25–27; x. 16; Eph. i. 22, 23; iii. 6; iv. 4, 6, 15, 16, 25; ii. 19–22.

³ CONNEXION WITH CHRIST THROUGH THE CHURCH.—1 Tim. iii. 15, 16; Eph. v. 24, 25, 27, 29, 32; Col. i. 24; 1 Cor. xii. 28; Matt. xviii. 17; 1 Cor. x. 32; xi. 32; Matt. xvi. 18; John xx. 21; 1 Cor. x. 17; xii. 12–14; Eph. ii. 19–22; Col. i. 18; Heb. xii. 22, 23; Eph. i. 22, 23; Rev. xxii. 16.

⁴ CASTING IT OFF DANGEROUS.—1 Cor. xii. 15–31; John xv. 4–6; 1 John i. 3.

⁵ DANGER OF TRUSTING TO NOTIONS.—2 Cor. x. 5; Jer. xxiii. 16, 17–25, 26–32; Ezek. xiii. 15–17; Prov. xxviii. 26; v. 12–13; 2 Chron. xxvi. 16; Rom. i. 22; xii. 16; 1 Cor. iv. 9, 10; 2 Cor. x. 12.

⁶ 2 Cor. x. 12.

⁷ GRACE OF BAPTISM,—John i. 25; Titus iii. 5; John iii. 3–5;

they should be striving by repentance to restore that, which they have already received, and slighting the renovating grace¹ of the other sacrament, which should remind them of progress, and aid them in it, they leave themselves to think that they have already attained.

Wherever we find these opinions, brethren, it is our duty to maintain, that Baptism is the instrument in God's hands, and the only one, we know of, by which that spiritual birth² can be conveyed; which is the first solemn assurance of the justification, sanctification, and final acceptance of those, who prove themselves elect by persevering to the last; that, this new birth, as it can never be undone, so can it never be repeated³; that when it has happened, all other operations of God are as much the result of it, as physical action and growth are the result of natural birth⁴; when it has not happened, as much intended to be preparations of it⁵, as is any natural cause of its effect *—that in the spiritual, as in

* See Appendix (H).

¹ 1 Cor. vi. 11; Gal. iii. 27; Col. ii. 12; 1 Peter iii. 21; 1 Cor. xii. 13.

² AND OF EUCHARIST.—Acts ii. 46; John vi. 32–35, 48–58, 60; 1 Cor. x. 16, 21.

³ BAPTISM THE INSTRUMENT OF GRACE.—Compare Rom. vi. 4; Gal. iii. 27; Col. ii. 12; Heb. vi. 2; 1 Pet. iii. 21; with Rom. viii. 15; Gal. iv. 5; Eph. i. 5; John i. 12, 13; and all with Titus iii. 5, and 1 Cor. vi. 11.

⁴ 2 Cor. v. 17; 1 Cor. vi. 11; Titus iii. 5; Eph. ii. 5; John iii. 3, 6; 1 Pet. i. 23; Rom. vi. 2–10.

⁵ SPIRITUAL GROWTH ORIGINATING IN BAPTISM.—John iii. 5; Titus iii. 5; compared with Eph. iv. 15; 2 Pet. iii. 18; Eph. iv. 13.

⁶ GRACE BEFORE, PREPARATORY TO BAPTISM.—Acts viii. 36–37; x. 47; ix. 18; ii. 38; xix. 5.

the natural, life, when once implanted, there may be sickness and wastings; and, lastly, that these are not to be treated as if life was extinct, or had never been given¹, but referred to their appropriate restoratives—the word of God leading to repentance², and the holy sacrament of His death.

The process of false reasoning, from which sprung the present mistaken views on baptism, is well drawn up by a great authority³ of our church. The first step is to separate outward baptism from the idea of regeneration, by interpreting *water* baptism of an *inward* baptism of the spirit⁴. The next step, by confounding two distinct things, i. e. renewal of state, and renewal of mind, makes regeneration, and renovation one thing; regeneration, by this use of it, soon becomes an interchangeable word with conversion and repentance; and as infants are incapable of conversion and repentance, infant regeneration is denied, and the doctrine of infant baptism shaken.

Guided by this reasoning, we find that the error must be met at its source, by a constant protest of the distinction between renewal of state, and renewal of mind, regeneration (*that is,*) and renovation; the one (*regene-*

¹ SINNERS WITHIN THE CHURCH NOT TOLD TO BE REGENERATE, BUT TO AMEND:—Acts viii. 22; 1 Tim. i. 20; 1 Cor. v. 4–5; vi. 8; 2 Cor. ii. 6, 7, 8, 9, 10; compare 1 Cor. iv. 21; with 1 Cor. v. 13, and 1 Cor. xi. 32.

² THE WORD AND SACRAMENTS, ARE MEANS OF RENEWAL TO THEM.—Heb. iv. 11, 12; John vi. 53.

³ Waterland, vol. vi., p. 365.

⁴ “From a misapprehension,” says Waterland, “of John iii. 5; Titus iii. 5, etc.”

ration), the seal of the Spirit on the soul produced by His sole act¹, in the use of water, and durable in its effects² from the moment it was impressed for eternity; the other (*renovation*)³ liable to shiftings, repetitions, and decay, because, in *its* nature, is supposed one imperfect particle,—*the willing co-operation of man*.

Baptism, brethren, conferring its privileges⁴ by the very means, which it uses to teach, and teaching by the very means, which it uses to confer its privileges, very strongly proves itself to be the mould, in which our spiritual life is cast, for it shows us the manner of the Spirit's working⁵, and bids us conform our working to that; it lays the foundation of that joint scheme, God's working in us⁶, and our working, which is Scripture righteousness. It connects the work of the man, and the Spirit⁷ more authoritatively than any other action of life; and much is it to be feared, lest he who goes about framing new births, new ways of salvation for himself and others, be one who is building "wood, hay, and stubble, on the foundation of faith⁸."

¹ John iii. 5.

² BAPTISM INDELIBLE.—John iii. 3; 1 Peter i. 23, &c.

³ BUT RENOVATION FREE.—Ezek. iii. 20, 21; Philipp. ii. 12, 13; 1 Cor. ix. 27; 1 Tim. iv. 16; Eph. iv. 23; 1 Thess. v. 19.

⁴ SIMULTANEOUS OPERATION AND TEACHING OF BAPTISM.—Gen. vii. 8–12, compared with Matt. iii. 16, and 1 Peter iii. 20, 21. Acts xxii. 16, compared with 1 Cor. vi. 11.—Rom. vi. 1–11; compared with John iii. 5–6; 1 Cor. xv. 29 and Eph. iv. 5.

⁵ Rom. xii. 2, compare Rom. vi. 3–4.

⁶ Philipp. ii. 12, 13.

⁷ CLOSE CONNEXION OF THE SPIRIT WITH BAPTISM.—John iii. 5, 8; Matt. iii. 16; Acts xix. 5–6.

⁸ 1 Cor. iii. 12.

The subtraction from the dignity of the other sacrament is an evident consequence of the peculiar view of Baptism, to which I have drawn your notice. Not only the frequent dwelling upon the Holy Eucharist; but the setting it forth in all its awful bearings appears the best manner of obviating misconceptions of this sort respecting it*.

Under its memorial view¹, we set it forth not only as a private individual remembrance of Christ², but as a public, and commemorative act of obedience, an open recognition of the unity of His mystical body—the Church³.

Sacrificially we show in it the representation to God⁴ of that mighty sacrifice, of which all others were shadows.

In its federal view, we proclaim it not only a renewal,—not only a ratification of the baptismal agreement, but such a mutual fulfilling of what was there stipulated between man and his maker, that, offering the homage of faith, and service⁵ on our part, we partake, at the Lord's table, of remission, and sanctifying grace; and not a bare memorial of a covenant, according to the Socinians,

* See Appendix (I).

¹ EUCHARIST, 1st, A COMMEMORATIVE RECOGNITION—Luke xxii. 19; 1 Cor. xi. 26.

² OF UNITY,—1 Cor. xi. 33; Acts ii. 46; 1 Cor. xii. 13; compared with 1 Cor. xii. 25, 26 and with John xv. 4; 1 Cor. x. 18.

³ Col. i. 24.

⁴ 2nd, OF A SACRIFICE.—Compare Heb. x. 7–15; Matt. xxvi. 28, with 1 Cor. x. 16; xi. 25, 26; 1 Pet. ii. 5, and Heb. xiii. 12.

⁵ A COVENANT,—Heb. viii. 6; Acts ii. 46; 1 Cor. x. 21; compare Rom. vi. 3, with 1 Cor. x. 16, and John vi. 35.

but an actual¹ participation² in one, according to St. Paul's statement, that "we are partakers in the table of the Lord."

And in proclaiming it as a sign* of our relation³ to God, (in form of the tree to Adam, the rainbow to Noah, circumcision to the Jews,) we are able to establish its pre-eminence among other acts of worship, because of the more particular⁴ presence of God in the constituted signs of such presence, and because of the intimate connexion, that has ever been between such sign, and the signified favour.

Such, brethren, being the sacraments, however we dwell on other operations of grace⁵, it cannot be otherwise, than in dependence on them. "God hath, indeed⁶," says Dean Stanhope, "provided an inward call to second, and get home⁷ the outward upon our consciences; but he hath not any where, (that I know of) in the ordinary dispensations of his grace, and providence, promised any inward call, apart⁸ from the out-

* See Appendix (K).

¹ Waterland.

² 1 Cor. x. 21.

³ A SIGN.—Gen. ii. 17; ix. 12, 13; xvii. 10; Matt. xxvi. 27, 28.

⁴ GOD'S PARTICULAR CONNECTION WITH HIS ORDINANCES.—Gen. ix. 14, 15; xvii. 14; xv. 8–13; Ex. xii. 12, 13; Acts xix. 6; Matt. xviii. 20; 1 Cor. x. 16.

⁵ John iii. 5, compared with Titus iii. 5.—John vi. 51, compared with 1 Cor. x. 16.

⁶ Dean Stanhope's Sermons on several occasions, Sermon X. p. 282.

⁷ INWARD CALL NOT GENERALLY TO BE CONSIDERED SEPARATE FROM OUTWARD CALL OF THE CHURCH.—Rom. viii. 16, compared with John iii. 5, and vi. 53; also 1 Peter i. 23; Titus iii. 5, 6, 7, 8.

⁸ Rather they are intimately connected as may be seen from Rom. x. 14, 15; and a comparison of John iii. 5, with Rom. vi. 4;

ward, where this may be had. He blesses, I mean, the administration of His word and sacraments¹, and hath fitted these, as proper instruments for bringing us to himself. But he expects we should use these, that by them we may be brought to him. So that every public service,—every bidding of the sacrament of the Lord's Supper,—every pious exhortation, admonition, reproof, is God's call, and God's message conveyed down to us by his ministry, and such as we must one day expect to account for."

It may be gathered from the writings of that singularly judicious divine: That a due consideration of the sacraments has a great tendency to free us from the useless anxiety² of balancing between the *decrees* of God, and that *system of choice* set before us in his precepts, and revelations. Since His will, that all should be saved, is witnessed by his calling all³, regenerating all in Baptism; His having suffered for every man, by the Eucharist, as explained by the Supper of the Kingdom⁴, of which it is the symbol and foretaste; to which were bidden all whom worldliness detained; all, even who persecuted the bidder; every houseless vagabond

and of John vi. 55–56, with 1 Cor. x. 16; and of Matt. xviii. 20, with 1 Tim. iii. 15; also of Rom. x. 14, 15, with Heb. iv. 12.

¹ Compare Rev. xix. 9, with Matt. xxii. 3; Acts ii. 38; Heb. x. 25; Matt. xviii. 20; 1 John v. 7, 8; Heb. iv. 12; compared with Rom. x. 14, 15.

² Eccus. xv. 11–20.

³ Matt. xxviii. 19, 20; Acts ii. 38; Titus iii. 5, 6; 1 Cor. vi. 11.

⁴ Matt. xxii. 2–14; Luke xiv. 16–24; 1 Cor. x. 21; Rev. xix. 7–9.

of the highways and hedges; and every one who, having accepted the invitation, had failed to render himself worthy of it. All were bidden, whether they came, came not, or came unworthily: and whether, or not we judge, that God had numbered his guests from eternity matters very little, since we dare not accuse Omnipotence of such mockery, as, first to have bidden men to choose warmly and earnestly, and finally punished them for not choosing aright, knowing all the while that they had no power to exercise any choice whatever in the matter. He was not wroth with the recusants at first; his anger arose on their refusal. He said not "cast out the man" who is "without the garment," till he had asked, as though no matter of his, "how camest thou in hither without it?" nor did that unfortunate reply, that he had never been offered one—which would have been an answer most full and reasonable, if true, but he admitted his error by remaining speechless under the charge.

Having considered the alliance of God's Spirit with those who fulfil honestly such duties, as ours,—I have little need to dwell on the glorious prospect it discloses to us. "If God be for us," says the apostle, "who can be against us?"—but where His protecting hand is so surely, so openly pledged¹, as in our case, what is there in earth, or heaven? in all depths, or in all heights

¹ 1 Cor. iv. 1; Rom. viii. 31; Matt. xxviii. 20; 2 Cor. iv. 1; v. 18; Eph. iv. 7-13; 1 Tim. i. 11, 12; iii. 13; iv. 11; v. 1; 2 Tim. i. 6, 7; 13, 14; ii. 1, 2; 7, 9; 7, 8; 22; Titus ii. 15.

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⁸ Rather they are intimately connected as may be seen from Rom. x. 14, 15; and a comparison of John iii. 5, with Rom. vi. 4;

three infinites. Each God, if considered separately,—as the Father, so the Son;—as the Son, so the Holy Ghost—the quality of each being observed—again, the three one God, if they be considered together: the former, on account of identity of substance,—the latter, on account of the one single sovereignty of dominion.

“Scarce have I conceived one in my mind, when instantly I am surrounded with triple light; scarce do I begin to distinguish the three, when instantly I am borne sublime to the one: if I shall have conceived by imagination any one of the three, that one seems then to be all; my eyes are filled, and the greater part escapes the range of my sight: I cannot comprehend His greatness, how, then, can I set the others above him: but if, once more, I contemplate the three unitedly, I behold one splendour, and can neither separate, nor measure that united light*.” —Greg. Naz. on Baptism.

Nor are we conversant with such high considerations only, but also with that boundless condescension, that connects us with them.

“The fountain of life and immortality¹,” as says, again, that lofty orator², “the expression of the archetype³ conformed to his own image†; bearing flesh⁴ for the

* See Appendix (M. Q. R, S, T, U).

† See Appendix (N, O, P).

¹ Jer. ii. 13; xvii. 13; Zech. xiii. 1; Isa. xli. 18; Ps. xxxvi. 9; Rev. vii. 17.

² Greg. Nazianzen on the Nativity of Christ.

³ Compare Heb. i. 3; with Heb. ii. 16.—John i. 2; with John i. 14.—Phil. ii. 6, 7, 8, with John xvii. 5; and with Gen. i. 27.

⁴ Rom. viii. 3; Gal. iii. 13; Luke xxiv. 39; John i. 14; Heb. ii. 14.

sake of flesh, and joined to the intelligent soul for its sake¹, that the like might be made clean by the operation² of the like; making one of two contrary things—flesh, and spirit, of which one gave³, the other received divinity.”

Conversant with such things, brethren, it is impossible that our views of enjoyment⁴ can be those of the world. Their pleasure is tangible and without, and such as sinks no deeper than the surface of sense; ours is within, deep buried beyond the sight, and hearing of mankind⁵: and therefore does it stand apart⁶, because, passing understanding, it is not very eager to intrude itself where it would be mistaken: drawing its existence from no external circumstance⁷, it shifts not with the varying tides of fortune, station, or health; belonging to the soul, it decays not with the decay of the body⁸, and it cannot vary its aspect, for its complacency is a reflection⁹ of the smile of the unchangeable. Such joy,

¹ Matt. xxvi. 38; viii. 24; Luke xxii. 42; John xi. 35; Heb. v. 7; xii. 2.

² Rom. vi. 4; Phil. iii. 21; Heb. ii. 17; 1 John i. 7; iii. 2; Rev. i. 5; Ps. xl. 6, 7; Phil. ii. 7; 1 Cor. xv. 21.

³ 1 Cor. viii. 5, 6; Phil. ii. 7–10; Col. ii. 8, 9; Mark xvi. 19; 1 Peter iii. 22; John i. 1, 2; compared with Luke xxiv. 39, 51 and Heb. x. 12.

⁴ Rom. viii. 5; 1 Tim. vi. 11, 12; iv. 14–16; 2 Tim. i. 14; Phil. iii. 8.

⁵ John xv. 11; xvi. 22; Rom. xiv. 17; Phil. iv. 7; Rom. xv. 13; Gal. vi. 14; 1 Peter i. 8; 3 John 4; 1 Cor. ii. 12; 1 John ii. 17.

⁶ John xiv. 27; xv. 19; xvii. 16; Eph. iv. 5; Heb. xi. 38; 1 Cor. ii. 14; 1 John iii. 1; 3 John 4.

⁷ 2 Cor. iv. 9, 10, 16–18; Eph. iii. 16.

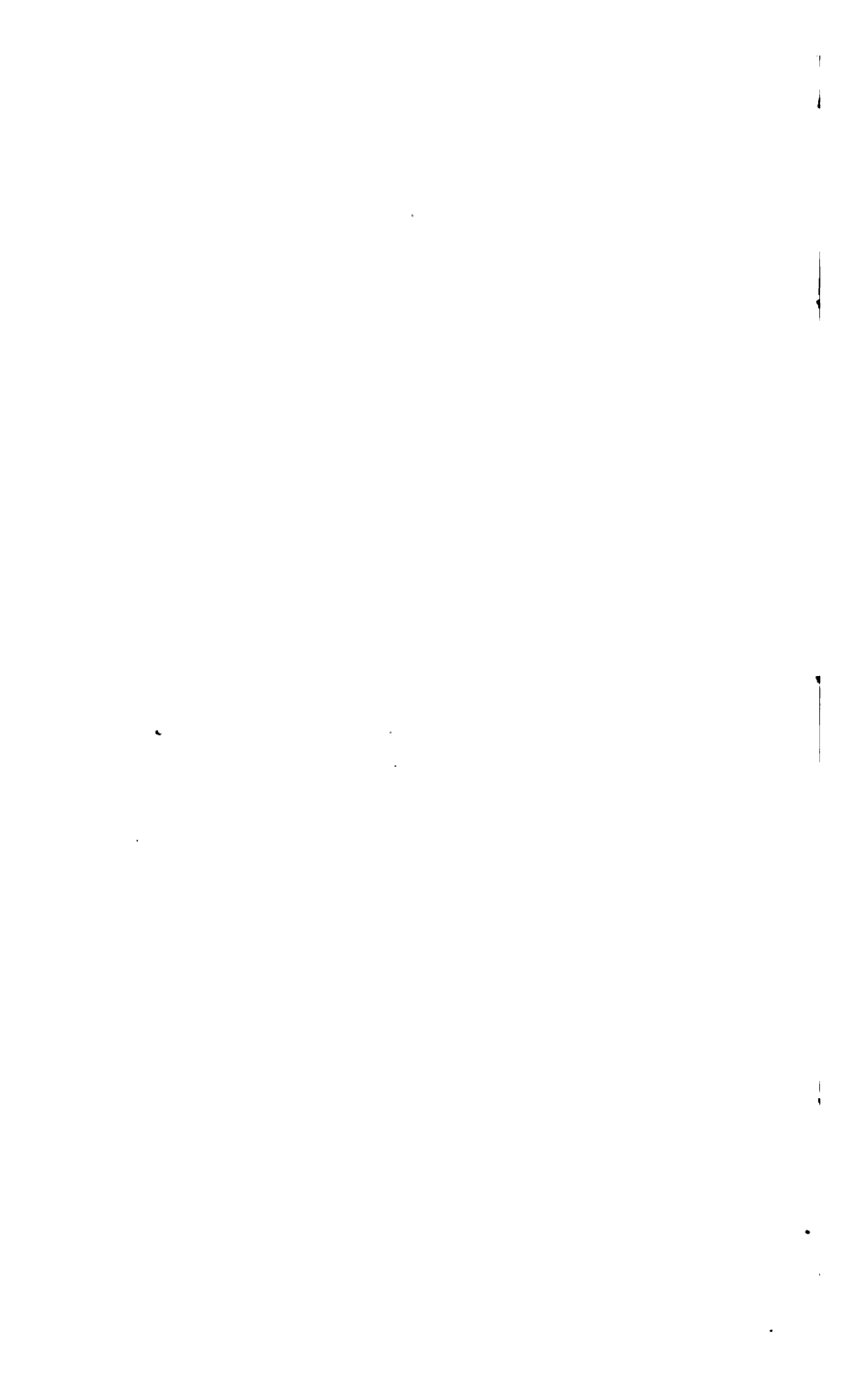
⁸ 2 Cor. vi. 9, 10; xii. 7 to 9; xi. 30; James ii. 5.

⁹ Job. xxii. 26; Ps. xvii. 15; xxi. 6; xlii. 11; lxxxix. 15; Matt. xiv. 17, 20, 21; xviii. 10; John xiv. 23; Acts ii. 28; vi. 15.

the man who is conscious of it, will beware how he contaminates¹ with any great mixture of the world's festivity. His compliance with the customs of men will be such, as rather imparts his spirit than receives of their's, for he cannot drown with the clamour, or mock with the glare of society the consciousness of joy unspeakable, and full of glory.

¹ Eph. v. 4 ; Rom. xii. 2

APPENDIX.



APPENDIX.

(A).—THE MINISTRY.

“ IN things simply necessary God hath preserved us still unbroken : all nations, and all ages recite the creed, and all pretend to walk by the rule of the Commandments ; and all churches have ever kept the day of Christ’s Resurrection, or the Lord’s day, holy ; and all churches have been governed by bishops, and the rites of Christianity have been for ever administered by separate orders of men, and those men have been always set apart by prayer, and the imposition of the bishop’s hands ; and all Christians have been baptized, and all baptized persons were, or ought to be, and were taught that they should be confirmed by the bishop, and presidents of religion ; and for ever there were public forms of prayer, more or less, in all churches ; and all Christians, that were to enter into holy wedlock, were ever joined, or blessed by the bishop, or the priest : in these things all Christians have ever consented, and he, that shall prophecy or expound Scripture to the prejudice of any of these things hath no part in that article of his creed ; he does not believe the Holy Catholic Church, he hath no fellowship, in communion with the saints and servants of God.”—JEREMY TAYLOR, vol. viii. p. 521.

“ To the same purpose it is plain in Scripture that some would have been apostles, that were not ; such were those whom the Spirit of God notes in the Revelation (ch. ii. 2), and some did ‘ love pre-eminence,’ that had it not, for so did Diotrephes (3 John 9, 10) ; and some were judges of questions, and all were not, for therefore they appealed to the apostles at Jerusalem ; and St. Philip, though

he was an evangelist, yet he could not give confirmation to the Samaritans, whom he had baptized (Acts viii. 5—17); but the apostles were sent for, for that was part of the power reserved to the Episcopal, or Apostolic order.

“ Now from these premises the conclusion is plain and easy. 1st, Christ left a government in his Church, and founded it in the persons of the apostles. 2nd, the Apostles received this power for the perpetual use, and benefit, for the comfort, and edification of the church for ever. 3rd, the apostles had this government; but all, that were taken into the ministry, and all that were called presbyters, had it not. If therefore this government, on which there is so much disparity in the very nature, and exercise, and first original of it, must abide for ever; then so must that disparity. If the apostolate, in the first stabiliment, was this eminence of power, then it must be so; that is, it must be the same in the succession, that it was in the foundation. For after the Church is founded upon its governors, we are to expect no change of government. If Christ was the author of it, then, as Christ left it, so it must abide for ever: for ever there must be the governing and the governed, the superior and the subordinate, the ordainer and the ordained.

“ After these plain and evident testimonies of Scripture, it will not be amiss to say, that this great affair, relying not only upon the words of institution, but on matters of fact, passed forth into a demonstration and greatest notoriety by the doctrine, and practice of the whole Catholic church: for so St. Irenæus, who was one of the most ancient fathers of the church, and might easily make good his affirmative; ‘ We can,’ says he, ‘ reckon the men, who by the apostles were appointed bishops in the churches to be their successors unto us; leaving to them the same power and authority which they had.’ Thus St. Polycarp was, by the apostles, made bishop of Smyrna; St. Clement,

bishop of Rome, by St. Peter, and 'divers others by the apostles,' saith Tertullian; saying, also, that the Asian bishops were consecrated by St. John. And, to be short, that bishops are the successors of the apostles in the stewardship and rule of the church, is expressly taught by St. Cyprian, and St. Jerome, St. Ambrose and St. Austin, &c.. and the succession of bishops from the apostles' hands in all the churches apostolical, was as certainly known as in our chronicles we find the succession of our English kings, and one can no more be denied than the other.

"And if these evidences be not sufficient to convince modest, and sober persons in this question, we shall find our faith to fail in many other articles, of which we are yet very confident; for the observation of the Lord's day, the consecration of the Holy Eucharist by priests, the baptizing infants, the communicating of women, and the very canon of the Scripture itself, rely but upon the same probation; and therefore the denying of articles thus proved is a way, I do not say to bring in all sects and heresies—that is but little—but a plain path, and inlet to Atheism and irreligion: for by this means it will not only be impossible to agree concerning the meaning of Scripture, but the Scripture itself and all the records of religion, will become useless and of no efficacy or persuasion."—JEREMY TAYLOR'S Consecration Sermon, pp. 305, 306, 307, 309.

"Let the ministers know, that apostles, that is, bishops, were chosen by our blessed Lord himself; and this was so evident, and so believed that St. Austin thus affirms it, 'No man is so ignorant, but he knows this—that our blessed Saviour appointed bishops over churches.' Indeed, the Gnostics spake evil of this order; they are noted by three apostles, St. Paul, St. Peter, and St. Jude, 'to be despisers of government, and to speak evil of dignities; and what government it was, they did so despise, we may understand by the words

of St. Jude ; they were “in the contradiction or gainsaying of Corah,” who, with his company, rose up against Aaron, the High Priest : and excepting these, i. e. the Gnostics, who were the vilest of men, no man within the first three hundred years after Christ opposed episcopacy.”—The same, p. 308.

“Now, that these graces, being given in ordination, are immediate emanations of the Holy Spirit, and therefore not to be usurped or pretended to by any man, upon whom the Holy Ghost in ordination hath not descended, I shall less need to prove, because it is certain upon the former grounds, and will be finished in the following discourses, and it is in the Greek ordination given as a reason of the former prayer ‘for not in the imposition of my hands, but in the overseeing providence of thy rich mercies, grace is given to them that are worthy.’ So that we see more goes to the fitting of a person for ecclesiastical ministries than is usually supposed ; together with the power, a grace is specially collated, and that is not to be taken up, and laid down, and pretended to by every bolder person. The thing is sacred, separate, solemn, deliberate, derivative from God ; and not of human provision, or authority, or pretence, or disposition.

Now all these powers, which Christ hath given to his Apostles, were, by some means or other, to be transmitted to succeeding persons, because the several ministries were to abide for ever. All nations were to be converted, a church to be gathered and continued, the new converts to be made confessors, and consigned with baptism, sins to be remitted, flocks to be fed and guided, and the Lord’s death declared, represented, exhibited, and commemorated, until his second coming ; and since the powers of doing these offices are acts of free and gracious concession, emanations of the Holy Spirit, and admissions to a vicinity with God, it is not only impudence and sacrilege in the person falsely to pretend, that is, *to belie the Holy Ghost* and thrust into

these offices; but there is an impossibility in the thing,—it is null in the very deed-doing, to handle these mysteries without some appointment by God, unless he calls and points out the person, either by an extraordinary, or an ordinary vocation; of these I must give a particular account.

The extraordinary calling was first, that is, the immediate; for the first beginning of a lasting necessity is extraordinary, and made ordinary in succession, and by continuation of a fixed and determined ministry. The first of every order hath another manner of constitution than all the whole succession. The rising of the spring is of greater wonder, and of more extraordinary and latent reason, than the descent of the current, and the derivation of the powers of the Holy Ghost, that make the priestly order, are just like the creation: the first man was made with God's own hands, and all the rest by God, cooperating with a human act; and there is never the same necessity as at first for God to create man. The species or kind shall never fail, *but be preserved in an ordinary way*; and so it is in the designation of the ministry of Evangelical priesthood; God *breathed into the apostles the breath of the life giving spirit*, and that breath was to be continued in a perpetual univocal production; they who had received they were also to give and they only could.

Grace cannot be conveyed to any man, but either by the fountain, or the channel,—by the author or by the minister. God only is the fountain and author; and he, that makes himself the minister whom God appointed not, does in effect make *himself the author*: for he undertakes to dispose of grace, which he hath not received, and to give God's goods, upon his own authority, which he that offers at without God's warrant, does it only upon his own. And so either he is the author, or an usurper—either the fountain or a dry cloud, which in effect calls him either blasphemous or sacrilegious.

But the first and immediate derivation from the foun-

tain, that only I affirm to be miraculous and extraordinary; as all beginning of essences, and graces of necessity must. Those persons, who receive the first issues, they only are extraordinarily called, all that succeed are called or designed by an ordinary vocation, because whatsoever is in the succession is but an *ordinary necessity*, to which God hath proportioned an *ordinary ministry*; and when it may be supplied by the common provisions, to look for an extraordinary calling, is as if a man should expect *some new man to be created as Adam was; it is to suppose God will multiply beings and operations without necessity*. God called at first; and if he had not called, man could not have come to him, in this nearness of a holy ministry: he sent persons abroad; and if he had not sent, they could not have gone; but after that he had appointed, by his own designation, persons, who should be fathers in Christ, he called no more but left them to call others: he first immediately gives the grace, and leaves this as a deposit to the Church, faithfully to be kept till Christ's second coming. And this deposit is the doctrine and discipline of Jesus: he opens the door and then left it open, commanding all to come in that way into the ministry and tuition of the flock, calling all that came in by windows and posterns and oblique ways "thieves and robbers," and it is observable that the word 'vocation' or 'calling,' in scripture, when it is referred to a designation of persons of the ministry, it always signifies that which we term 'calling extraordinary,' it always signifies an immediate act of God, which also ceased when the great necessity expired; that is when the fountain had streamed forth abundantly, and made a current to descend without interruption.

The purpose of this discourse is, that now, no man should, in these days of ordinary ministry, look for an extraordinary calling, nor pretend in order to vainer purposes any new necessities".—JEREMY TAYLOR'S *Divine Institution of the office Ministerial*, Sect. 7. ch. xviii. Sect. 8, chs. 2, 3, 4, 5.

"This brings me to show, thirdly, how it is that God now calls his priests, who are to minister to him according to the gospel of Jesus Christ.

"In the old law, God gave the priesthood to Aaron by name, and entailed the succession in his family, so that all his posterity were priests. We do not find that any others were expressly called to the priesthood by name, but Aaron himself and his sons, and yet their descendants were no less priests than they, because, when God called Aaron by name, he settled the priesthood in his family, and so from generation to generation, the office was executed by his descendants, and continued to be so whilst the Temple stood at Jerusalem : for being thus called, by an established succession to the priesthood, this was as complete and legal a call, as that of Aaron himself by name, and accordingly God would not suffer any, no not kings themselves as I have shewn, to encroach upon the functions, or usurp any part of their office, but punished even kings for their sakes.

When this priesthood was extinguished together with the Jewish law, God, as we learn from Hebr. v. 4, 5, 6, glorified Christ, and made him the first High Priest of the gospel "a priest for ever after the order of Melchisedek". And Christ still executes his office himself, though in Heaven, and whilst he sits at the right hand of God, continually intercedes with the Father for His church on earth, and every member of it. But though Christ be still our great and sovereign High Priest, and continue to execute His office in Heaven ; yet before He left earth, he conferred the Priesthood on His apostles, saying to them after His resurrection, ' As my Father has sent me, so send I you. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

The apostles conceived, that being themselves sent by Christ, as Christ was sent by the Father, that they thereby received authority to send others also, and accor-

dingly we find they ordained them elders," that is Presbyters or Priests (for they are all names importing the same office) in every church, and some of those who were thus ordained by the Apostles, were also commissioned by them to ordain others, as appears from what St. Paul, say to Titus, 'for this cause left I thee in Crete that thou shouldest ordain Elders in every city;' and charges Timothy, whom he left at Ephesus for the same purpose to ordain or lay hands suddenly on no man.

It is plain from the Scriptures, that all priests had not the fulness of apostolical power committed to them, but only the chief priests or bishops, such as Timothy, and Titus were. For there were many Elders amongst them, yet we find that only HE is charged with the care of laying on hands or ordaining others. Now by these Bishops, such as Timothy, and Titus, and the others, whom the Apostles ordained to that office, has the succession of the christian priesthood been continued down to these times; and, we doubt not, according to our Saviour's promise, it shall continue to the end of the world, notwithstanding all the opposition it has or may meet with from the world.

My time will not give me leave to shew particularly from time to time, how the succession has been continued from the apostle's days to our own. But the matter of fact has been or plainly and evidently proved from the most authentic histories and records, that our adversaries themselves (I mean the most learned of them) such as have been capable of, and taken the pains to examine our evidences, have not the face to deny it, and have, several of them, publicly acknowledged the truth of what we assert.

All, therefore, I shall say further on this occasion is this: we, the clergy of the Church of England, derive our priesthood from Christ, and His apostles, and no one can doubt but *they* were called of God to this honour, as was Aaron. The text (Heb. v. 4, 5, 6,) and others places of scripture, I have cited, do plainly prove

this. We have succeeded to them by a successive ordination, which appears by the scripture to have been the method, which God appointed for the perpetual continuance of the Christian priesthood, and which the apostles and their successors practised : wherefore, if the apostles had a sufficient legal call to the christian priesthood, we must have it also, because we have derived our priesthood from them, by a spiritual generation, as Aaron's sons did from him, by a natural generation, so that our priesthood is indisputable; but no sect or party of the dissenters (not to mention many foreign protestant churches) can or do pretend to this undoubted priesthood, derived from Christ and his apostles, according to God's own institution. Some pretend they were forced to undertake this office of themselves, because they could not be ordained in a legal way, and hope the necessity of the case will excuse them, but we may consider that Saul pleaded necessity for offering the burnt offering; however Samuel told him, he had done very foolishly (1 Sam xiii. 13.) and God punished him severely for it afterwards. Jeroboam also pleaded necessity, his kingdom was in danger from a set of priests, that would go to worship at Jerusalem, and so might probably in time persuade his people to return to the house of David; but this method, which he took to establish his kingdom, ruined it. Others pretend an immediate call from God, and boast of a more than ordinary participation of the grace of the Holy Spirit, with a fluency and powerfulness in preaching and praying. But sure these powerfully gifted men will not pretend to more graces, than Christ had before he entered on His priestly office; and yet, as I have showed you, He did not therefore glorify Himself to be made a High priest, but waited till God called Him by a voice from heaven.

Christ, and his apostles as well as Aaron and his sons had all an outward call to the priesthood; and they who pretend to execute that office by an inward call, confirmed by the approbation of the people, without any

ordination by those, who derive their succession from the apostles, have such a call to their office as is by no means warrantable by the word of God. They are usurpers of the priesthood, and take that honour to themselves, which no man ought to take, till he is called of God, according to the method of succession appointed in His holy word.

Give me leave to exhort you in the words of the son of Sirach (Eccles. vii. 29.), "fear the Lord with all thy soul and reverence his priests. Love Him, that made thee with all thy strength, and forsake not His ministers. Fear the Lord and honour the priest: and give him his portion as it is commanded thee." Consider that although priests are but men, subject to like passions and infirmities with yourselves, yet their order, their office, their priesthood is of divine institution, and that they are to be loved and honoured for their works' sake, however contemptible they may any of them be in their person. Learn not to cast reflections on the office, or calling, because some unworthy men may have been admitted to it. Alas! the best of us is unworthy, utterly unworthy so great an honour, as to be ordained for men in things pertaining to God."—A Sermon on the Christian Priesthood, by Thomas Brett, LL.D., rector of Bettshanger, in Kent, from the second edition published, A.D. 1713.

(B.)—PROMISE OF CHURCH'S CONTINUANCE,
AN ARGUMENT AGAINST SCHISM.

"But God by promising that His church should abide for ever, and that the 'Gates of Hell should not prevail against it;' but that Himself would be with her, to the end of the world, hath sufficiently confuted the vanity of those men, who, that they might thrust themselves into an office, pretend the dissolution of the very being of the church; for if the church remains in her being, let her corruptions be what they will, the ordinary pro-

phets have power to reform them, and if they do not, every man hath power to complain, so he does it with peace, and modesty, and truth, and necessity."—BISHOP TAYLOR's *Divine Institution of the office Ministerial*, sect. 8. ch. 7.

(C).

This idea is very gracefully followed out in Mrs. Hutchinson's memoirs of the Life of Col. Hutchinson, the regicide. "Christianity alone is the true royal blood that runs through the whole body of virtue, and every pretender to that glorious family, who hath no tincture of it, is an imposter, and a spurious brat. This is that sacred fountain, which baptizeth all the Gentile virtues, that so immortalize the names of all the old philosophers; herein they are regenerated, and take a new name and nature; digged up in the wilderness of nature: and dipped in this living spring, they are planted and flourish in the paradise of God. By Christianity, I intend that universal habit of grace, which is wrought in a soul by the regenerating Spirit of God, whereby the whole creature is resigned up into the divine will and love, and all its actions designed to the obedience, and glory of its Maker."—*Memoirs of the Life of Colonel Hutchinson*, p. 12.

(D.)—FAITH AND WORKS.

COMPARISONS OF ST. JAMES AND ST. PAUL,
BY STANHOPE, WATERLAND AND HOOKER.

"By the account here given of Justification (Gal. iii. 16—22), we shall find it no hard matter to reconcile this, and other scriptures, which attribute this privilege entirely to faith, with some scriptures, and particularly, with that famous one of St. James, which deny that a 'man is justified by faith without works;' for, indeed, the word, in the places so seemingly different, is cer-

cainly used in two different senses, and all the difficulty of reconciling them arises, from the want of attending to this observation, and so applying the word in one and the same sense. The justification ascribed by St. Paul to faith without works is absolution from sins committed by men, before they believe in Christ, and the not having those sins imputed, but being admitted to peace, and favour with God, upon entrance into covenant with him," (that is, as says this divine, vol. iv. 55, and ii. 7,) in baptism, "and this cannot possibly be owing to good works, because, till interested in Christ, and assisted by His grace, they can have no such works to owe them to; upon which account St. Paul styles converted believers, God's workmanship, created by Christ Jesus to good works, insinuating by that metaphor that men in this respect had no being at all, before God formed them into that new creature—*This is the justification of Rom. iv. 5.*

"But the word justified hath also another meaning in scripture, whereby is signified the full and final justification of good men, in their last great account—thus we find it used by our blessed Saviour, 'I say unto you that every word, that men shall speak, they shall give account thereof in the day of judgment. For, by the words, thou shalt be *justified*, and by thy words thou shalt be condemned.' Thus even St. Paul himself, 'The doers of the law shall be *justified*.'—*This is the justification of James ii. 24*, as is manifest from his making this expression, equal to that of final salvation, 'can faith *save* him?' This distinction is manifest again, by the nature and purpose of the works, St. James mentions. They are such as the man's faith is to be shown by, and, consequently, *follow* the faith of which they are the fruits. They may assist to our *full* justification, but they cannot assist to that justification, which admits to a covenant state—at which time, it hath been observed, that a man can have no such works at all; and, consequently, the works, which St. Paul denies to contribute to the justifying the ungodly must

mean a different thing from those which St. James requires. Again, this distinction is manifest by the different use, these apostles make of the instance of Abraham. Who in St. Paul's was justified at the time of believing the promise made to him by God, and before he had any works to recommend him; but was justified according to St. James's sense, after, and by offering up his son Isaac. Now that justification cannot be the same, which is ascribed to causes so different, and made to commence at periods so distant. For Abraham was justified, absolved from past sins, blessed with the promise, and had the belief of that promise reckoned to him for righteousness, fifty years, at least, before that action, by which St. James pronounces him justified, and a hundred years before his own death, till which time, no man can be fully and finally so.

"Hence it appears, that, in their arguments and accounts, concerning this matter, the two apostles are at perfectly good agreement; that both cannot possibly intend the same thing (i. e. by the word *justified*); but that many may be justified in one of these meanings, who are not like ever to be so in the other; because no man is justified in St. Paul's sense *with* works, and no man is justified in St. James's sense *without* them."—Dean STANHOPE's Comment., vol. iii. p. 420, edit. 1708.

"Concerning the dispositions prescribed in the sermon on the mount for the attainment of true blessedness, I observe that most of them are what we call *moral virtues*. This will be a warning to my reader what men of skill those are, and how far endued with the spirit of Christ, who upon all occasions, disparage moral virtues, as mean, and legal, and beneath the dignity of spiritualized christians; who blame us for not preaching Jesus Christ, and his gospel; when we preach what Jesus Christ Himself preached, and practised; who slanderously misrepresent this established church, as derogating from faith and grace, because her ministers urge upon their people those good works, which our Saviour says,

in this very chapter, ought so to shine as to be seen of men; which St. James demands, as the necessary evidences of a true, and living faith; which St. Paul declares to be the fruits of the spirit; and which if a man do not, St. John pronounces him to be not of God, but of the devil. How dangerous is the delusion of those poor souls, who give themselves up to the guidance of such teachers! How safe and comfortable that communion, whose guides, in this regard, bear no reproach, but what falls on the apostles and their blessed Master himself? For so long as their epistles are allowed, we shall never be convicted for thus detracting from grace and faith: and so long as His sermon upon the mount stands upon record, this will vindicate our endeavours to bring our flocks to heaven, by taking the way that Christ first led them in."—The same, vol. iv. p. 562.

"Upon the whole, the perfect agreement between St. Paul and St. James, in the article of Justification, appears very clear and certain. St. Paul declares that, in order to come at justification, it is necessary to stand upon grace, not upon merit, which St. James does not deny, but confirms rather in what he says of the perfect law of liberty (James i. 25, ii. 12). St. Paul makes faith the *instrument* of receiving that grace; which St. James does not dispute, but approves, by what he says of Abraham (James ii. 23), only he maintains *also*, that, in the conditionate sense, justification depends equally upon faith, and good works; which St. Paul also teaches and inculcates in effect, or in other words, through all his writings."—WATERLAND, on Justification, vol. ix. 458.

"Did they (the Roman Catholics) hold, that without works we are not justified? take justification so as it may also imply sanctification, and St. James doth say as much. For except there be an ambiguity in the same term, St. Paul and St. James do contradict each other, which cannot be. Finding, therefore, that justification is spoken of by St. Paul, without implying sanctification,

when he proveth that a man is justified by faith without works; finding likewise, that justification doth sometime imply sanctification also with it; I suppose nothing to be more sound than so to interpret St. James, speaking not in that (i. e. the *mere* justifying sense) but in this (i. e. the sense which *embraces sanctification*).”—HOOKER on Justification, sect. 20.

(E.)—PREACHING AND SACRAMENTS.

PREACHING.

“And he seemed to lament very much, that by the means of irregular and indiscreet preaching, the generality of the the nation were possessed with such dangerous mistakes as to think they might be religious first, and then just and merciful; that men might sell their consciences and yet have something left that was worth keeping; that they might be sure they were elected, though their lives were visibly scandalous; that to be cunning was to be wise; that to be rich was to be happy, though their wealth was got without justice or mercy; that to be busy in things, they understood not was no sin. These and the like mistakes he lamented much, and besought God to remove them, and restore us to that humility, sincerity and single-heartedness with which this nation was blest before the unhappy covenant was brought into the nation, and every man preached and prayed what seemed best in his own eyes. WALTON’S Conference with Bishop SANDERSON, Lives, p. 413, Major’s edit. 1825.

SACRAMENTS.

He lamented much, that in many parishes, where the maintenance was not great, there was no minister to officiate, and that many of the best sequestered livings

were possessed with such rigid covenanters, as denied the Sacrament to their parishioners, unless upon such conditions and in such a manner, as they could not take it. This he mentioned with much sorrow, saying the blessed Sacrament did by way of preparation ; for it gives occasion to all conscientious receivers to examine the performance of their vows, since they receive their last seal for the pardon of their sins past ; and to examine and research their hearts, and make penitent reflexions on their failings, and that done, to bewail them, and then make new vows or resolutions to obey all God's commands and beg his grace to perform them.

And this done, the Sacrament repairs the decays of grace, helps us to conquer infirmities, gives us grace to beg God's grace, and then gives us what we beg ; makes us still hunger and thirst after His righteousness, which we then receive, and being assisted with our endeavours will still so dwell in us as to become our satisfaction in this life, and our comfort on our sick beds."—The same, p. 415 same edition.

LITURGY.

He seemed also to lament, that parliament had taken upon them to abolish our liturgy to the scandal of so many devout and learned men, and the disgrace of those many martyrs, who had sealed the truth of it with their blood: and that no minister was now thought godly that did not deny it, and at least pretend to make better prayers extempore, and that they, and only they, that would do so, prayed by the Spirit, and were godly ; though in their sermons they disputed, and evidently contradicted each other in their prayers, and as he did dislike this, so he did most highly commend the Common Prayer of the Church, saying the collects were the most passionate, proper, and most elegant expressions, that any language can afford, and that there was in them such piety, and so interwoven with instructions,

that they taught us to know the power, the wisdom, the majesty, and mercy of God, and much of our duty both to Him and our neighbour ; and that a congregation behaving themselves reverently, and putting up to God their joint and known desires for pardon of sin, and praises for mercy received, could not but be more pleasing to God, than those raw, unpremeditated expressions, to which many of the hearers could not say, amen.

“ And he then commended to me the frequent use of the psalter or psalms of David ; speaking to this purpose : that they were the treasury of Christian comfort fitted for all persons and necessities ; able to raise the soul from dejection by the frequent mention of God’s mercies to repentant sinners ; to stir up holy desires ; to increase joy ; to moderate sorrow ; to nourish hope, and to teach us patience by waiting God’s leasure ; to beget and trust in the mercy, power and providence of our Creator and to cause a resignation of ourselves to His will ; and then and not till then to believe ourselves happy, this, he said, the Liturgy and Psalms taught us, and that by frequent use of the last they would not only prove to be our soul’s comfort, but would become so habitual as to transform them into the image of his soul that composed them. After this manner he expressed himself concerning the Liturgy and Psalms and seemed to lament that this, which was the devotion of the more primitive times should in common pulpits be turned into needless debates about free will, election and reprobation, of which and many like questions we may be safely ignorant, because Almighty God intends not to lead us to heaven by hard questions, but by meekness, and charity, and a frequent practice of devotion.—The same 411, 413, Lives, same edition.

F.—INSTRUMENTS AND CAUSES OF FAITH AND HOLINESS.

“ There are several causes, more or less contributing

to the *justification* of a person ; that is, to making him a new title to salvation for the time being :

“ 1st, God the father is here to be considered as principal, as He is the head and fountain of all. The divine philanthropy is of prime consideration, in the whole thing.

“ 2nd, In the next place, God the Son is here to be considered as the procuring and meritorious cause of man’s justification, both by his active and passive obedience.

“ 3rd. In the third place, God the Holy Ghost, is here to be considered as the immediate efficient cause, for proof of which we need go no farther than our Lord’s own words, ‘ Except one be born of water and the Spirit he cannot enter into the kingdom of God,’ which is as much as to say, he cannot have a title to salvation—cannot be justified.

“ 4th. After the three Divine Persons, principally concurring, and cooperating in man’s justification, we may next pass on to the subordinate instruments ; and here come in the ministry, the word, and the sacraments ; but more particularly the sacrament of baptism ; a matter too often omitted or but perfunctorily mentioned, in treatises written upon the subject of justification. If we look either into the new text, or into the ancient fathers, we shall there find that the sacrament of baptism, considered as a federal rite, or transaction between God and man, is either declared, or supposed the ordinary, necessary, outward instrument in God’s hands of man’s justification : I say an instrument in God’s hands, because it is certain that in this sacred rite, God, Himself, bears a part, as man also bears his ; and that in both Sacraments as our church teaches, “ God embraceth us and offereth himself to be embraced by us.”—Homily on the Common Prayer, &c. According to the natural order of precedency, the authorized ministry is first in consideration (for which see Rom. x. 13, 14, 15 ; Titus i. 3). The word next, then

hearing and believing, with a penitent heart, and lively faith : after that baptism, and therein, the first solemn and certain reception of justification, which is afterwards continued by the same lively faith, and the use of the word, and of the other sacrament."—WATERLAND on Justification, ix. 435.

This order of Dr. Waterland's is, of course, one of arrangement;—such as traces causes and effects in a *general* way ; such also as supposes christianity in its natural operations upon a world ignorant of it—that is heathen, or Jewish, and this arrangement of the christian system resembles the fundamental purposes and stipulations upon which a corporation is collected and formed—at the formation of such society men must be made acquainted with them thoroughly, that they may be induced to give in their names. But when the society has acquired strength, established its character, and manifested its utility to the world, the manner of joining it is somewhat different, men are content to do so on the faith of its character, and by the inducement of others, and afterwards, *if they will*, examine the reasons of its foundation, and its fundamental laws.

"Thus the primitive and natural system of christianity (as set forth Rom. x. 13, 14, 15.) has become modified by its universal extension, and preaching and faith, are still, in a general way, the cause of baptism, for it is upheld, and children are brought to it through their agency, yet, in the sense which concerns individuals, they also follow it, since christianity instead of offering itself to the world to be enquired into, is now embraced, and taken for granted.

The modification which results is thus stated by Dr. Waterland.

"Infants are justified in baptism, without either faith or working, and if they grow up in faith and obedience the privilege is continued to them ; if not it is taken away from them, till they repent.

"Adults coming fully prepared, are immediately jus-

tified in baptism by faith, without any *outward* works, without a good life *while they have not time for it*, but if a good life does not come afterwards, when time and opportunities are given; they forfeit the privilege received till they repent. Though outward works are not required for justification in this case, yet inward works (a change of heart) are required. WATERLAND on Justification. vol. 9. 463.

G.

A striking instance of a well meaning and clever person, reduced to this condition, is seen in the character of Warristown. as given by bishop Burnet, his nephew—"Warristown, (says the bishop) was my own uncle, he was a man of great application, could seldom sleep above three hours of the twenty-four. He had studied the law carefully, and had a great quickness of thought, with an extraordinary memory.

"He went into very high notions of lengthened devotions, in which he continued many hours a day: he would often pray in his family two hours at a time, and had an unexhausted copiousness that way, what thought soever struck his fancy during these effusions, he looked on it as an answer of prayer, and was wholly determined by it. He looked on the covenant as the setting Christ on his throne, and so was out of measure zealous for it. BURNET'S Summary of affairs before the restoration.

H.

"The workings of this spirit are gentle, and gradual, and his assistances communicated, in proper times, and proportions. He was given by Christ to the apostles before His ascent into heaven, and He was given again, in a different manner, and measure, at the day of penta-

cost. In both cases so, as that neither did the first donation make the second unnecessary, nor the second rob the first of its due honour and efficacy. Thus are the ordinary graces infused with distinction; at baptism first, at confirmation afterwards; yet so, in each, that baptism asks confirmation to finish and consummate the christian; and confirmation pre-supposes baptism, as strength implies life, and to grow, to have been born. 'The Holy Ghost,' says an ancient writer, 'which descends with saving influence upon the waters of baptism, doth there give that fulness, which sufficeth for innocency, and afterwards in confirmation, he exhibits an increase of further grace. In the former he lists Christ's soldiers under his banner; in the latter he equips and arms them for the battle.' This seems to have been the convenient sense and language of antiquity; and the notion they had of the necessity of the rite of confirmation to perfect what had gone before, preserved its constant use."—Dean STANHOPE'S Commentary, vol. iii. p. 138.

"Renovation may be, and should be, with respect to adults, before, and in, and after baptism, preventing grace must go before, to work in the man faith, and repentance, which are qualifications previous to baptism, and necessary to render it salutary. Those first addresses, or influential visits, of the Holy Spirit turning and preparing the heart of man, are the preparative renewings, the first and lowest degrees of renovation. Afterwards, in baptism, the same spirit fixes as it were his dwelling or residential abode, renewing the heart in greater measure: and if his motions are still more, and more complied with, after baptismal regeneration, the renewing grows, and improves though the whole course of the spiritual life. Therefore, though we find no scripture exhortations made to christians (for Nicodemus was a Jew) to become regenerated, yet we meet with general exhortations to them, to be again and again renewed, for example "Rom. xii. 2, Eph. iv. 23; 2 Cor, iv. 16;" and when christians have once fal-

len off, the restosing them again is not called regenerating them but renewing them again unto repentance. WATERLAND, vol. vi. 389.

I.—THOMAS A KEMPIS ON THE EUCHARIST.

“ If thou seest the table richly furnished, and art desirous to feast upon these dainty meats, let that desire be duly tempered with reverence and holy fear. For know, that if thou hadst the purity of an angel, or the mortified piety of John the Baptist, yet even, thou couldest not deserve so divine a blessing, but oughtest to acknowledge it a mighty favor and condescension, that thou art admitted to receive, and take or even to touch this blessed sacrament. That men should consecrate these elements and, by pronouncing a set form of words, introduce a new efficacy, and give them a mystical power, which nature never did, nor could provide them with before ; that the persons present should eat the bread of angels, and be filled with heavenly food, by virtue of such consecration ; these are not the effects of any extraordinary merit in them, who sanctify, or who receive those creatures of bread and wine, but the pure and sole effect of mercy and grace. The greatness of the mystery does, indeed, magnify the priestly office, and men ought to pay a more than common respect to those persons whom God hath honoured with a privilege not imparted to the very angels themselves.

“ For they, who are regularly ordained in the church, are the only persons, by whose ministry God gives the body of his Son to us. They are the persons acting by his commission, they use the form appointed by Christ himself, and have a constant mighty effect attendant upon their due administration. But still our thoughts and wonder must not terminate in them, as if by their own power, and holiness they could bring such things to pass. For they are only instruments, and therefore we must carry our meditations farther, up as high as God

himself, for He is the first and principal cause, He the invisible worker of this miracle of mercy. It is His word which made and governs all things, that only can command material and common elements to produce spiritual and extraordinary effects, and strengthen and refresh the souls of the faithful by the body, and blood of Christ; at the same time and with as certain operation as their bodies are strengthened and refreshed by the bread, and wine.

“When, therefore, thou approachest the christian altar, rest not on the testimony of thy senses, nor dwell upon *the outward and visible signs*, but let thy faith carry thee on to *the inward and spiritual grace*, and exercise itself in contemplating the almighty power of God.

“And thou, to whom the invoking this power, and its efficacious presence is committed, see that thou do it with an awful reverence and godly fear: consider whose servant thou art, and what a glorious character thou hast received, by imposition of the bishop’s hands. For thou art ordained a priest for noble, and religious purposes. The excellence of thy office consists, in giving thy master’s family their portion of meat (Luke xii. 42—44) in due manner, and season. Be faithful, therefore, in the execution of this weighty trust; proceed in it with a fervent, and exemplary devotion, and let it be thy first care to offer up thyself, an unreprieveable sacrifice to God. Do not imagine any part of thy privilege to consist in an exemption from the duties incumbent upon common christians. Alas! thy burden is not less, but greater, thy temptations more and fiercer, thy danger, more eminent, for being thus distinguished. For it will be expected that the sanctity of thy manners, the severity of thy virtue, the conquest of thy passions, the perfection of thy holiness, the fervency and zeal of thy devotion, should distinguish thee as visibly, as eminently as thy garb and thy profession do. That thou shouldst be clothed and adorned with that righteousness,

innocence and gravity, of which thy robe is a significant emblem.

“When thou enterest into the holy place, and there puttest on the garments of the function, consider what thou art going about, and how high a place thou hast obtained ; no less than to be the representative of the great High Priest in heaven, and to minister in his stead unto the people. But when thou celebratest the *holy supper*, remember thou art about a work, which all heaven and earth are concerned in ; a work, which, when performed as it ought, brings honour to God, joy to the blessed angels, edification to the Church of Christ, conversion to sinners, peace to wounded consciences, comfort to the afflicted, strength to the feeble, and to thyself abundance of grace, and an exceeding great reward.”—STANHOPE’S Thomas a Kempis, book iv. ch. 5.

K.—EUCCHARIST AS SIGN.

“ ’Tis observable, concerning all the ordinances of this kind, that they began to take place upon some new conditions of obedience imposed, and as confirmations to promises of some signal advantage, propounded as a reward of compliance with the changes, or addition of such conditions. The instances themselves make this exceeding plain ; for such are to be reckoned the tree of life in paradise to our first parents ; the bow in the cloud to Noah after the flood ; circumcision to Abraham upon separating, him and his posterity, to be God’s peculiar ; the passover and other Levitical sacrifices, upon enacting the law : and to us christians, baptism and the Lord’s supper, at the promulgating of the gospel, agreeing thus far that, by the impressions made upon our bodily senses from objects fit to affect them, all doubt might be removed concerning those benefits, of which our senses can have no perception and which do, therefore, challenge a right to our faith (the only principle qualified to apprehend.

them) when evidence of them is made by such marks and emblems as, when rightly used, God hath determined to bestow them in company with. And this I take to be the true reason of that particular presence of Christ, in the sacraments ABOVE what is usually attributed to other parts of religious worship: *the inseparable conjunction of the things signified with the sign when rightly administered; and the perceptible proof of that invisible benefit made by visible signs*; for such the sacraments exhibit to us, but other acts of religious worship are destitute of. This, also, seems to be the apostle's meaning, in that text to the Corinthians 'the cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break is it not the communion of the body of Christ? The cup and bread at the holy table are then the means of exhibiting and rendering us partakers of his body broken and His blood, according to the words of the church in her thanksgiving after the communion that here we hope by the merits and death of Jesus Christ, and through faith in His blood to obtain remission of our sins and all other benefits of his passion"—Dean STANHOPE's Comment. vol ii p 520.

L.—GODHEAD.

CONJOINTLY IN SON.	DISTINCTLY IN SON.	CONJOINTLY IN SPIRIT.	DISTINCTLY IN SPIRIT.
<p>Compare 2 Sam. vii. 22; John i. 1 and 14. 1a. vi. 1-3, and John xii. 41. 1a. xliii. 1-11. 1a. xlii. 6; Exod. iii. 14; 1a. vi. 3; John x. 30; Psaln xiv. Rom. xi. 36; John xx. 28. Jeremiah xxiii. 5, 6, 7, 8.</p>	<p>With John xvii. 5; iii. 13; 1 John ii. 22. Heb. i. 8; John viii. 17- 18; 1 Tim. vi. 15. Tit. iii. 4 and 6. Rev. i. 4, 8; John viii. 58; xiv. 9, 10, 11, and 18, 19, 20. Col. i. 15, 16; Heb. i. 2. Rom. ix. 5.</p>	<p>John xiv. 26; i. 32, 33, 34; 1a. xlviii. 16, 17; Matt. xxviii. 19; 2 Cor. xiii. 14; John xv. 26; xvi. 13, 14, 15; 1 John v. 7; com- pare Matt. xxviii. 19, and 1 Pet. i. 2; Rev. i. 4, 5; iv. 2-5; v. 6; John xiv. 16, 17, 18, 20; Eph. ii. 18.</p>	<p>Acts xiii. 2 and 4, compare 1 Cor. i. 1; Acts xx. 28; 1 Tim. iv. 1; Acts x. 15, 19, 22, with xv. 8, 9; Isaiah vi. 9; with Acts xxviii. 25; compare Jerem. xxxi. 31- 33, with Heb. x. 15-16; compare 1 Cor. iii. 16-17 with Eph. ii. 20, 21, 22. John xvi. 13, 14, 15; xiv. 26; Rom. viii. 27; Eph. iv. 30; 1 Cor. xii. 11; Matt. xii. 32; compare with 1 Cor. iii. 16, 17 and Acts v. 3, 9; Isaiah lxi. 1; Rom. vii. 27, 28.</p>

M.

“Nor does it appear that our reason is affronted by any contradictions in this doctrine. For these persons are nowhere affirmed to be three and one in one respect; but one, in substance and three, in the different manner of having and communicating that substance. One, in all perfections essential to the Godhead; three in their mutual relations and capacities. Thus much is revealed, and more than is revealed we cannot know. So much as is revealed we have reason, on that account, to believe. But the main difficulties, commonly objected in this case, will, when strictly considered, be found to be not so much against that, which is written, as against the notions of bold and fanciful men: who, not content ‘to be wise according to that which is written,’ will needs obtrude upon the world systems of their own, and undertake to explain what they do not understand. Nor is the use of reason, within its proper sphere, at all infringed by this belief: for the submitting to things above reason, which we cannot comprehend does not enslave us in things within its level, which we may and do comprehend.”—Dean STANHOPE’S Comment for Trinity Sunday.

“But, alas! what is all this to your rational men, who (like Thomas), live not by faith, but by sense and reason (if they mistake not), which is a way in some things quite to destroy the faith, that being an evidence of things not seen. ‘And, therefore,’ St. Augustine saith, ‘He that will admit of no master but reason, sometimes presents a fool to be her scholar.’ Though I know rectified reason is the work of God, and in itself, not contrariant to piety; but, being ordered and sanctified, is very advantageous to it: yet not to be relied upon, as any fit measure of the principles of religion, especially in such mysteries and sublimer parts of it; that, too, being so lapsed and depraved: yet even these

minions of nature (that is of second causes), may find some parallels of this sacred riddle even among the creatures here below ; the snow, the ice, and water : and so above, the light, and heat, and motion of the sun have, each of them, a severalty of existence and yet, as it were, an identity of essence."—SPARKE'S Primitive Devotion, p. 287, 8th Edition.

" Now, since thy nature is simply and necessarily one, we must not so conceive of thy Trinity as if the persons in it could be really separated from one another. This is indeed distinguished into three, and each person hath a different name and title ; but still no name belongs to any one of them, which does not, at the same time refer to the rest according to the different properties and mutual relations to each other. The father includes the notion of a Son ; the Son that of Father ; the Holy Spirit, Father and Son both : and all those titles used to express the power and essence, and perfections, and whatever is included in the name of God, belong to every person equally. There is not therefore anything which may be truly affirmed of the Father as God, but may with equal truth be affirmed of the Son and Holy Ghost as God. We say that the Father is God by nature so we say likewise, that the Son and the Holy Ghost are, and yet they are not three God's by nature ; but Father, Son, and Holy Ghost, one and the self-same God. So that our understanding embraces but one undivided essence, though, for our more distinct conception of this essence, we distinguished the several subsistencies in it, by calling them different persons. But still that this plurality of persons does not infer a plurality of beings, is manifest from hence. that the name of each person hath a necessary respect to the other two. If I mention the Father, I include the Son ; if the Son, I include the Father ; if the spirit, I must unavoidably be understood to refer to some, whose spirit this is : and so imply Father and Son both. This is the true faith, this is the result of sound doctrine, such as Al-

mighty God hath taught in His church, and by his ministry, educated men in the belief and full persuasion of."—Dean STANHOPE's *Meditations of St Augustine*, book i. ch. 29.

N.

"Christ is the centre of theology; to Him all the lines of divinity tend: paradise promised Him; the law prefigured Him; the prophets foretold Him; the apostles preached Him; and all the evangelists bare witness of Him. He was that mercy-seat, towards which both cherubims looked; that seat of mercy, which both testaments discover: though peculiarly the evangelists (of all the rest) are our Saviour's four-wheeled chariot, carrying his name and glory through the four quarters of the world. 'These,' saith Lyra, 'were prefigured in Ezekiel's vision of the four beasts with several faces; yet wheel within wheel, their wheels all of the same form and fashion, running one within another. The first had the face of a man, and that pointeth out St. Matthew who describeth particularly Christ's human nature, his genealogy according to the flesh: 'the book of the generation of Jesus Christ, the son of David,' &c. Matt. 1; The second had the face of a lion, and that is St. Mark, describing him either from the voice of that lion roaring in the wilderness, or as the lion of the tribe of Judah in its resurrection and triumph over those devouring lions, death and Satan; the third had the face of a calf or ox, both agreeing with St. Luke's pointing out Christ's priestly office, whereby he offered up a full propitiatory sacrifice for the sins of all, upon that general altar of the world, His cross (ch. 23): the last of them had the lofty countenance of an eagle, and that's St. John, Christ's divinest herald, who fetcheth His descent from heaven, brings His pedigree from the King of Kings, proving Him to be the Son of God. They all, indeed, jointly do

demonstrate Christ, (says Calvin on the place) yet the three former shew us, but His body, as it were; but this evangelist's soaring contemplation reacheth not His soul alone, but His divinity; his eagle's quill delineates Christ's eternal generation; 'the word was made flesh.'—**DR. SPARKE** upon the feast of Christ's Nativity.

O.—“LIGHT OF LIGHT.”

“As the light diffused from the substance of the sun cannot properly be said to be either before or after, but together with the sun: so may this Word, the Son of God, be conceived to flow from the substance of His Father, and yet neither to be said before or after, but together with the Father, though begotten by him; again, as the light, spreading over the world, cometh from the sun, yet remaineth in the sun; and, as the light is of the same nature with the sun, the sun with the light—yet acknowledged two several things: so, also, this Son of righteousness, though sent from the Father of light into the world, yet remains He with the Father; and though Father and Son likewise be of one and the same substance, yet must we believe divers modes of being to several existences or persons. Thus, as, ‘Light of Light,’ so ‘very God of very God.’”—**ST. AUGUSTINE**, as quoted in the above Work.

SELECTIONS FROM ST AUGUSTINE ON THE HOLY TRINITY.

P.—THE NUMBER OF THE HOLY TRINITY NOT INCREASED BY TAKING IN HUMAN NATURE.

“Therefore, as to the words, that are used concerning the Son of God, let us see with what reference they be

used. For the number of persons is not increased by the taking in of man, but the same Trinity has remained. For, as in every man whatsoever (except that One, who was, in a separate manner begotten) the mind and the body is one person, so in Christ the *word*, and the man is one person. And as a man is certainly not called a philosopher (for example) except with reference to his soul; nor, therefore, after that sense, do we speak absurdly, but in the most consistent, and usual form of speech, when we say, a slain philosopher,—a dead philosopher,—a buried philosopher,—whereas every thing of this kind happens with reference to the flesh, not with reference to that, by which he is a philosopher: so Christ is called God, the Son of God, the Lord of Glory, and whatever else of this kind is said concerning the *word*, and yet is rightly called God crucified; since it cannot be doubted, but He suffered this, according to the flesh, not according to that principle, whereby He is the Lord of Glory. St. AUG. Epist. Class. iii. 8.

Q.—DISTINCTNESS OF PERSONS.

“We do not say, that that person who is the Son is the Father; or that that person is the Father or the Son, who, in that Trinity, is the Holy Ghost; altogether this one is one, that one is another, but all these together is one Lord God. For, if we shall say that there are two Lord Gods, one great, the other greater; one good, the other better; one wise, the other wiser: one merciful, the other more merciful, &c. and, whatever else thou hast shewn thyself so to think, that thou wouldst persuade us to hold two Lord Gods: if I say, we shall say this, God Himself shall convince us of the contrary, saying (what I have already stated) ‘Hear O Israel, the Lord thy God is one Lord.’”—St AUGUSTINE Collat. cum Maximino, vol. 8. 1041. Ed. Bened.

R.—TRINITY IN UNITY, CREATOR OF ALL—LIBERATOR OF ALL IN CHRIST; THOUGH INEXPLICABLE IN WORDS, YET EXPLAINED IN SCRIPTURE BY THINGS, BECAUSE OTHERWISE INEXPLICABLE—AND PARALLELED IN THE OPERATIONS OF THE MIND SO FAR AS WHAT IS CREATED CAN BE PARALLEL WITH WHAT CREATES.

“ Therefore, with a constant reverence let us believe in one God Father and Son and Holy Ghost, so that neither He who is the Son be believed to be He who is the Father, nor he who is the Father be believed to be He who is the Son, nor He who is the Father nor He who is the Son to be believed to be He who is the Spirit of both. Let no distinction of times or places be supposed of this Trinity; but that the three are equal, and co-eternal, and entirely one, in their nature: let it not be supposed that one part of creation was formed by the Father, and another by the Son, and another by the Holy Ghost, but that all, and every, which have been created or are creating, subsist through the creating, of the Trinity: nor let it be supposed that any one is set free (i. e. from punishment,) by the the Father without the Son and Holy Ghost, or by the Holy Ghost without the Father and Son; but by the Father and Son and Holy Ghost, by the one true and truly immortal, that is by the every way unchangeable, God alone.

“ Be it also known, however, that many things are said in the scriptures *separately* concerning each, in order to insinuate, that the Trinity, though inseparable, is still a Trinity; so that, as the persons therein cannot be spoken of together, when they are commemorated by *bodily sounds* (i. e. the voice) (although together they are, and that inseparably) so they may be explained, one by one, and in turn, in certain distinct portions of Scripture, and by means of certain distinct *created objects*. For instance

the Father, in the voice wherein was heard the words, "This is my Son," Matt. iii. 17 : and the Son in the man, whom He begat from the virgin, and the Holy Ghost, in the bodily form of a dove. These things point out, indeed, those three persons *separately*, but by no means shew them to be separate in *essence*. Now, for any understanding at all of this matter, we bring to it *our memory, our understanding, our will* : for although we may speak of these things, one by one, and each in its own and peculiar times, yet, we neither perform, nor say, any one of them without the other two. For all this, however, it is not to be supposed that I compare these three (operations of the mind) to the Trinity in such a manner, as if they entirely coincided with it. For to what argumentative simile is such a proportion allowed that it fits, on every side, the subject, to which it is applied ; or to what extent does a simile from the created to the creator apply ?

"First then in this matter is found that unlike likeness (so to say) that these three—*memory,—understanding,—will*—are in the mind, we don't say the mind is these three : whereas that Trinity is not in any thing, but is God itself. *There*, then, a wonderful simplicity is exhibited ; because in the Trinity it is not one thing to exist, and another thing to understand, or to do whatever else belongs to God's nature : whereas, because the mind exists, even when it does not understand, its existence is one thing, its understanding another. But then who would dare to say that the Father does not understand by Himself, but through the Son, just as memory does not understand by itself, but through the understanding ; or rather just as the mind itself (in which these faculties are), only understands through the intellect, as it only remembers through the memory, and only wills through the will ? That simile of ours then applies in this manner, i. e. to make us understand generally, that as whenever the single distinctive names of these three faculties be pronounced, still each name is pronoun-

ced by the co-operation of all three, since it is spoken by our remembering, and understanding, and wishing to do so; so there is no created thing, by which, either the Father alone, or the Son alone, or the Holy Ghost alone, can be pointed out, but is produced by the inseparable operation of the whole Trinity together; and, by the same rule, neither the voice of the Father, nor the soul and the body of the Son, nor the dove of the Holy Ghost were produced in any other manner than by the co-operation of the same Trinity."—*AUGUST. Ep. Class. iii. 5, or 51. 2 vol. Ed. Bened. 903.*

S.—EQUALITY YET UNITY OF THE TRINITY.

"This Trinity is of one, and the same nature and substance; not less in each, than in all, nor greater in all than in each, but as great in the Father alone, and in the Son alone, as in the Father and Son together, and as great in the Holy Ghost alone, as in the Father, and Son, and Holy Ghost, together. For neither did the Father lessen himself in order to produce a Son from himself, but did so beget another self, from himself, as to remain entire in himself, and to be even as great in the Son, as he was alone. In like manner, also, the Holy Spirit—perfect from perfect—precedes not that from which He proceeds but, being as great with it, (i. e. the Godhead of the Father and Son) as in his process from it, neither lessens it by proceeding from it, nor increases it by adhering to it. And all these persons are neither confusedly one, nor disjointedly three; but while they are one, they are three, and while they are three, they are one. Therefore He, who has given power to so many hearts of His faithful people to be one heart, how much more does He preserve it in Himself, that these three and separate persons be God, and at the same time all of them not three Gods, but one God; This is the

one Lord our God, whom with universal piety we serve, to whom alone that *worship* of ours is due."—
St. AUG. Ep. Class. iii. vol. ii. 911, a Ed. Bened.

T.—THE TRINITY IS ONE FIRST CAUSE—THREE WITH
REFERENCE ONE TO THE OTHER MUTUALLY—ONE
WITH REFERENCE TO THEMSELVES, THAT IS TO
THE GODHEAD.

"But what shall we do? shall there be two first causes? Let us beware of saying so. What then? if the Father is the first cause, and the Son the cause, how are there not two first causes? why, after that rule, by which we say, that the Father is God, and the Son God, and yet say not there are two Gods*. For to say there are two Gods is impious: impious to say that there are three: and yet He, who is the Father is not the Son: He who is the Son is not the Father: but the Holy Ghost the spirit of the Father and Son is neither the Father nor the Son. Although, then, (as catholic ears are instructed in the bosom of our mother the Church) neither He, who is Father is Son, nor He, who is Son is Father, nor He, who is the Holy Spirit of the Father and the Son, is either Son or Father, yet we say not that these are three Gods. Though if question be made of each separately, it is necessary, whichsoever of the three the question refers to, that we confess *that One* to be God. Now, these things appear absurd to men who will drag after them ordinary things to their contemplation of extraordinary; things that they can see, to their contemplation of things that they cannot see; who will put the created into comparison with the creator. For infidels sometimes ask us, and say, 'Him, whom you call the Father, do you call God? we answer, yes—God. Him,

* This may be translated a question like the preceding paragraph; but it seems better to fall in with the argument, if continued thus, and the latinity is not of a very strict nature.

whom you call the Son, do you call God? we answer, yes, God. Him, whom you call the Holy Ghost do you call God? we answer yes—God. Then, say they, the Father, the Son, and the Holy Ghost are three Gods? we answer no. They are disturbed at this, because they are not enlightened: their heart is locked against it, because they have not the key of faith.

Let us, then, brethren, Faith leading the way, that faith, which gives soundness to the eye of the heart, receive what we understand in all its clearness, and believe with unhesitating faith; that which we understand not. Let us never fall back from the basis of faith, if we wish to attain to the crowning stone of perfection. The Father is God, the Son is God, the Holy Ghost is God, and yet the Father is not the same with the Son, nor the Son with the Father, nor the Holy Ghost of the Father and Son, the same with either Father or Son. The Trinity is one God:—the Trinity is one eternity,—one power,—one majesty,—three, but not Gods. Let not the caviller answer me, what three then? for, says he, if there be three you must say, what three. I answer, the Father, the Son, and the Holy Ghost. See, says he, you have said three, but express them; what three? Well, count thou: For I reckon three when I say Father, Son, and Holy Ghost. For that, which the Father is with regard to himself, is God; that, which he is with regard to the Son, is Father; that, which the Son is with regard to himself, is God; that, which he is with regard to the Father is Son. This, that I am telling you, you may recognize from similar matters of daily occurrence. Take the case of man and man, with the relation of father and son, subsisting between them. Now as man, he is so *with regard to himself*. As father he is so *with regard to a son*. And the son, as man, is so with regard to himself; as son he is so with regard to a father. For 'father' is a name said with reference to something else—so is 'son.' But these two are this one thing 'men.' So indeed God the Father is Father with re-

ference to something else, that is to the Son ; and God the Son is Son with reference to something else, that is to the Father, but then these are not two Gods as the other two, we considered, were two men. But why is it not so, in this last case. Because, *here* is one thing, *there* another. Because *here* is a case of Deity, and something unspeakable ; insomuch as no words can explain how there can be number, and yet no number. For see, whether number in some sort does not appear. Father and Son, and Holy Ghost—a Trinity. But if three, what kind of three? there we get beyond human enumeration ; so God neither is without number, nor is comprehended by number. Because there are three, *this* is, as it were, number—if you examine into the nature of the three, you get beyond the limit of numbers : wherefore it is said, ‘great is the Lord, and of great power ; His understanding is infinite’ (that is beyond numbers or computation) Ps. cxlvii. 5. When you have begun to think, you have begun to number, when you have numbered, you cannot tell what you have numbered.

By this one thing alone do they impress on us the notion of *number*—that they have a *reference* one to the other—in their existence with reference to themselves they do not convey that notion :—For example—because God the Father is God with reference to Himself (that is the Godhead) just as the Holy Ghost is God with reference to Himself, (that is the Godhead)—for that reason they are not three Gods:—again—because he is Omnipotent with reference to Himself (that is to the Godhead,) (just as are the Son, and Holy Ghost) for that reason there are not three Omnipotents. *But* because God is not Father with reference to himself, but with reference to the Son, nor is God Son with reference to Himself, but with reference to the Father: nor is God, Holy Ghost with reference to Himself, in that sense, in which He is called, Spirit of the Father and of the Son—therefore I have no other way of saying three, except this—Father

Son and Holy Ghost, One God Almighty—therefore there is but One First Cause”.—St. AUGUSTINI in Joh. Evang. tract 39. c. 39. ab “multa habeo de vobis loqui” usque ad “Et non cognoverunt, &c. Ed. Bened. 3. 2077. c.”

U.—REASON AND FAITH, BY THE SAME.

“ Follow thou the way of Catholic discipline, which has flowed down from Christ himself, through the Apostles to us, and from us will flow on to posterity. That, sayest thou, is ridiculous, seeing that all profess to hold this discipline, and to teach accordingly. I cannot deny that all heretics do so profess; but after such a fashion, that they promise to render a reason of the most obscure matters to those whom they entrap: and for that do they chiefly blame the Church Catholic; because she enjoins belief on those, who come to her; whereas it is their boast not to impose the yoke of believing, but to open the fountains of teaching. You say, what could be said more to their credit, than this? but the case is otherwise: for this they do, being entirely devoid of the strength, it requires; and only to conciliate some of the multitude with the name of reason: a promise, with which the human mind is naturally delighted, and, without considering its strength, and vigour, craves after the food proper for a more healthy state, which is safely administered to none but the strong, and so rushes upon the poison of falsehood. For without at first believing those things, which each person afterwards, if he conducts himself well, and becomes worthy, may attain to, and learn fully; and in fact, without a certain profound respect for what is laid down upon authority, true religion can in no wise be rightly entered upon.”—St. AUG. de Utilitate credendi, 20, 21, vol. viii. p. 115, C.D.



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